

MISSIONARY HERALD.

VOL. XXV.

FEBRUARY, 1829.

No. 2.

SURVEY OF MISSIONS.

THE number of this work for January contained a survey of the missions under the direction of the American Board of Foreign Missions. A brief view of the missions under the direction of other Societies in the United States will be given in this number.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE missions established by the American Baptist Board of Foreign Missions, are in BURMAH, WESTERN AFRICA, and among the NORTH AMERICAN INDIANS.

BURMAH.

The stations are at *Ava*, the capital of the Burman empire, *Amherst*, a town near the mouth of the river Martaban, in one of the provinces ceded by the Burmese to the East India Company, and *Maulaming*, 25 miles above Amherst, on the same river. Mission commenced 1814.

AVA.—Rev. Jonathan Price, M. D. *Missionary*.

AMHERST.—Rev. Adoniram Judson, D. D., and Rev. Jonathan Wade, *Missionaries*.

MAULAMING.—Rev. George S. Boardman, *Missionary*.

Full toleration is given to Christian missionaries by the civil authorities of Burmah, much inquiry is made, and several have hopefully embraced the Gospel.—One converted native has been set apart for preaching the Gospel.—The New Testament has been translated into the language of the country, and the work of translating the Old Testament commenced. Schools have been established at Ava and Amherst.

WESTERN AFRICA.

In the American colony at *Liberia*. Mission commenced, 1821.

MONROVIA.—Rev. Lot Carey, *Missionary*. Considerable additions have been made to the church, a Sabbath school has been taught, and one or two schools during the week. The principal difficulty in the way of establishing schools, is the want of suitable teachers.

NORTH AMERICAN INDIANS.

Missions among the *Creeks*, *Cherokees*, *Putawat-omies*, and *Ottawas*.

CREEKS.

Station on the Chatahooche river, in Georgia.

WITHINGTON.—Rev. Lee Compere, *Missionary*.

One has been baptized, and several others hear with interest. There is much opposition from the Indians, who are in a very degraded state.

CHEROKEES.

Stations at the *Valley Towns*, on the Hiwassee river, S. E. corner of Tennessee, and at *Tinsawatta*, near where the federal road crosses the Hightower river.

VALLEY TOWNS.—Rev. Eben Jones, *Missionary*.

TINSAWATTA.—Rev. Mr. O'Brien, *Missionary*.

PUTAWATOMIES.

On the river St. Joseph, 25 miles S. E. of lake Michigan.

CAREY.—Rev. Isaac McCoy, *Missionary*; Johnson Lykins, and Leonard Slater, *Teachers*; Robert Simmerwell, and Jotham Meeker, *Assistants*.

A thriving church has been organized. The school contains 70 scholars.

OTTAWAS.

On Grand river, 40 miles east of lake Michigan.

THOMAS.—This station is supplied with teachers from Carey. The school contains about 30 children.

Besides the missionary stations mentioned above, the Baptist Board have under their care, in the State of New York, a school for the Oneidas, on their reservation; and another at Tonawanda, on one of the Seneca reservations.

CHOCTAW ACADEMY.

Situated at Great Crossings, Scott County, Kentucky. The number of students is 101; col-

lected mainly from the Choctaws, Chickasaws, and Creeks. The Rev. Mr. Henderson is the Principal. The school is under the patronage of the Baptist Board.

Several young men of the Putawatomes are prosecuting their studies under the care of the same Board, at Hamilton Institution, N. Y.

METHODIST EPISCOPAL SOCIETY.

THE missions of this Society are among various tribes of the *North American Indians*, within the limits of the United States and Upper Canada.

CHOCTAWS.

A mission was commenced by this society, among the Choctaws, in the central part of the State of Mississippi, about five years since, and soon relinquished. Within the last year it has been resumed.—Rev. Messrs. Tally and Smith, *Missionaries*.

CREEKS.

ASBURY.—Near the line dividing Georgia and Alabama.—Rev. Messrs. Hamlin and Hill, *Missionaries*.—School containing 20 or 25 scholars. Operations of the mission are impeded by the unsettled state of the Indians, and their emigration to the west.

CHEROKEES.

Four stations; at each of which there is a school, containing in all about 100 scholars.—Seven missionaries.

WYANDOTS.

One station on the Sandusky river, in the State of Ohio.—One missionary: two teachers: 54 scholars in the school.

PUTAWATOMIES.

On Fox river, in the State of Illinois. One missionary, and one teacher.

MISSISSAUGAS.

The following stations are among the Indians in Upper Canada.—The Rev. William Case is the Superintendent. The Gospel of Mark has been translated into Mohawk, and is to be printed.

GRAND RIVER MISSION.—On a river of the same name in Upper Canada. Rev. Joseph Messmore, *Missionary*; and two teachers. Scholars 59.

CREDIT MISSION.—On a river of the same name, emptying into lake Ontario from the north. Rev. James Richardson, *Missionary*; Mr. Jones, *Teacher*. Boys' school, 35: Girls' school, 28.

BELLEVILLE MISSION.—On Grape Island, in the Bay of Quinte. A school containing 25 children.

DELAWARES AND CHIPEWAS.

MUNSEE TOWNS.—On the river Thames. Rev. Messrs. Ryerson, Case, and Harris, *Missionaries*. School large and increasing.

RICE LAKE MISSION.—For the Indians around Rice, Mud, and Schöogog lakes. A new station: no school.

LAKE SIMCO MISSION.—In a village of 600 Chipewas.

Summary. Fourteen stations: 16 missionaries: whole number received into society, 1,600: children in the schools, between 300 and 400.

UNITED BRETHREN.

THOSE missions only will be mentioned which are on the continent of North America. These are in Labrador, among the Indians in Upper Canada, and among the Cherokees in Georgia.

LABRADOR.

The mission was begun 1770.

NAIN.—Brethren Mueller, Morhardt, Henn, Hertsberg, and Menzel.—The number belonging to the congregation is 231; of whom 90 are communicants; children, 91.

HOPEDALE.—Brethren Meisner, Stock, Koerner, and Fritsche.—Congregation, 182: communicants, 64: children, 113.

OKKAK.—Brethren Stuerman, Kmoch, Knath, Knaus, and Beck.—Congregation, 353: communicants, 97: children, 119.

INDIANS IN UPPER CANADA.

Mission begun 1734.

NEW FAIRFIELD.—Brethren Luckenbach and Haman.—Congregation, 184: communicants, 36.

CHEROKEES.

SPRINGPLACE.—Brother Byhan.

OOCHELOGY.—Brethren Smith and Eder.

No particulars are known respecting the present number in the congregations, or in the schools, at these stations.

CUMBERLAND PRESBYTERIANS.

Station among the *Chickasaws*, about 50 miles N. N. E. from Mayhew.

CHARITY HALL.—Rev. Robert Bell, *Missionary*. The school contains about 25 scholars.

LADIES IN THE CITY OF NEW YORK.

GREECE.

The Rev. Jonas King, *Missionary*.

Mr. King arrived in Greece on the 26th of July, 1828. His object is to promote education, distribute religious books and tracts, and otherwise communicate religious instruction. He was favorably received by the president. Many of the people were inquiring for religious instruction and for books.

Summary.

This summary is extended only to the number of stations occupied, and the number of ordained missionaries; and in respect to the latter of these, is probably quite imperfect, for want of fuller documents.

	Stations.	Mis'sries.
American Baptist Board,	9	9
Methodist Episcopal Society,	14	18
United Brethren,	6	19
Cumberland Presbyterians,	1	1
Ladies in N. York,	1	1

THE EPISCOPAL MISSIONARY SOCIETY has recently sent the Rev. J. J. Robertson, on a special agency to *Greece*, to ascertain the state of that country, with reference to a contemplated mission there.

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1829.

Obituary.

NOTICE OF THE DECEASE OF MRS. ELIZABETH BISHOP, OF THE SANDWICH ISLANDS MISSION.

Mrs. Bishop was a native of Marlborough Mass., and was born in June, 1798. Her family name was Edwards. She was early deprived of both her parents; her father having died before she was two years old, and her mother when she was about fourteen. Left an orphan at this early age, she became dependent for support upon her own exertions. At this trying period, she found faithful friends who counselled and protected her. Of their kindness she was deeply sensible, and repaid it with gratitude and warm affection. While attending school at Bradford, she became decidedly pious, and was ever after very exemplary in the performance of all religious duties. She was deeply interested in the cause of missions; and though she felt her incompetency to engage personally in a work of such magnitude as missionary labors among the heathen, yet when that seemed to become her duty, she could cheerfully yield up herself to the service. Her marriage with Mr. Bishop, and embarkation at New Haven, Conn., for the Sandwich Islands, took place in November, 1822, and she arrived at the latter place in April, 1823. From 1824 till her decease, she resided at Kairua.

Mrs. B. was possessed of a very cheerful and amiable disposition, and strong powers of mind. She also possessed a great desire for intellectual improvement, and carefully availed herself of every opportunity of acquiring knowledge. She was uncommonly persevering in surmounting difficulties, which stood in her path. She seems to have been eminently qualified for her labors among the heathen, and secured the confidence and affection of all her brethren and sisters in the same field. That she was much beloved by the people of the Islands, appears from their assiduous attentions during her sickness. She was peculiarly successful in teaching the females and gaining their affections.

Mrs. Bishop was taken ill in August, 1827; and immediately became unable to perform the ordinary labors in her family. She seemed at first to suffer from no particular disease, but from a general debility, with occasional slight pains in different parts of her system. As her illness increased, various remedies were resorted to, without giving any permanent relief. She removed into the mountains to enjoy the cooler and purer air; but the desired effect not being produced, she accompanied Mr. Bishop to Honoruru, on the island of Oahu, to try the effect of a voyage, and with the hope, also, of finding at

that island some foreign physician, whose advice she might avail herself of. For a time she was somewhat benefitted by the voyage; and Doct. Ford, of the English whale ship, Elizabeth, and the surgeon of a Russian discovery ship, which were then in port, paid the kindest attention to her case, until they perceived that their prescriptions produced little or no good effect. They pronounced her disease to be an obstinate dyspepsy. After spending about three months at Honoruru, she returned to Kairua. In the mean time, her debility had greatly increased and her pains had become exceedingly severe. The irritation of her nervous system had become such, that the slightest noise would agitate and distress her. The voyage to Kairua exhausted her still more; and after her arrival there, she wasted away rapidly. While at Honoruru, besides the medical aid of the two physicians mentioned above, she shared in the sympathy and care of the mission families at that place; and while at Kairua she received from Mrs. Thurston the kindest attention. The native females at both places, and especially at the latter, where she finished her course, were constantly solicitous to testify their esteem and affection. Mr. B. remarks on this point—

The Christian females in this place were not backward in their attentions at this hour of trial. With the tenderest sympathy for the sufferings of their beloved teacher, they vied with each other, who should be foremost in waiting upon her and administering to her comfort. Two in rotation, came each morning, and sat by her bedside through the day, fanned her, bathed her aching head in water, and chafed her cold limbs with their hands: thus affording the clearest evidence, that her labors with them had not been in vain. After I had become nearly exhausted with watchings and anxiety, they continued their visits through the night, alternately administering to her wants.

All hope of Mrs. B.'s recovery died away. Her strength was exhausted, but her pains were not mitigated. She bore them, however, through all her decline, with exemplary patience, and resignation to the divine will. She continued to grow feeble, until the 21st of February, 1828, when she ceased from her labors and sufferings on earth, to enter into that rest which remains for the people of God. A communication from her

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husband contains a statement of her feelings in view of approaching death, and affords ample evidence of her humility, the high standard by which she estimated the Christian character, and her confidence in the salvation of the Gospel.

From the first of her sickness, Mrs. Bishop became impressed with the belief, that she had not long to live, and often expressed to me the necessity of setting her house in order for the event of death. At that time I considered it as the effect of melancholy, brought on by anxiety and a declining state of health. While residing at Kuabewa, with the family of Mr. Bingham, she one day walked out to a solitary spot, where she supposed no human foot-step would often tread, and selected the place as one where she could wish to repose after her decease.

She was constantly impressed with a sense of her unfaithfulness, and the little good she had accomplished during the few years of her missionary life, and often prayed that she might be spared in order to make amends for past neglect. As I may have occasion frequently to advert to the low estimation in which she held her services in the cause, and the opinion, which she entertained at times, that her neglect of the heathen had even been a reproach, I would take this occasion to bear my testimony, in accordance with my brethren, that her active mind when not occupied in necessary domestic concerns, was ever employed in doing something for the spiritual or temporal good of the people around her. She was daily in the habit of receiving the females into her house, to instruct them in reading, writing, and domestic arts. And the reason why she could not fully appreciate this, during her last illness, was doubtless owing to the melancholy state of her mind, springing out of her disorder. She was never, when in health, prone to think highly of her religious attainments; but possessing the highest charity for others, she would often propose them to herself, as models for imitation. She never could feel, when she had done for the heathen what was in her power, that she had so done her duty, as to merit the approbation of her Master. In health, her spirits were usually buoyant and cheerful; but in regard to her religious duties, she was ever humble, and seldom appealed to them, as an evidence of her piety. She often used to lament that she could find no secluded spot in or about the house, where she could retire at stated seasons for secret devotion; and gave that as a reason why she had no more religious enjoyment. But in her late sickness, the thought that she had not always been punctual in the secret duties

of the closet, gave her the deepest sorrow. Often she would in the most solemn manner charge me, as I valued my peace of conscience, and desired to avoid the pangs of remorse on a dying bed, to be ever punctual in secret devotions. She desired me also to tell it to others, when she was gone, that they too might learn from her to avoid what she then suffered. It may be proper to remark here, that in the duties of the closet, her conscience was ever tender; and in my opinion, she did always endeavor to be punctual in this respect: but it is probable that the duty was sometimes omitted by her, owing to the interruptions to which she was subjected, every hour in the day, by the intrusion of natives into a house, where there is no upper chamber, or inner door, unless a curtain may be so called.

Mrs. B. was one who ever felt the most lively concern for the welfare of her children, situated in this land of strangers, and witnessing the corrupt manners that surrounded them. It was one great burden of her daily prayers, that they might be preserved from the influence of pernicious examples. It can well be imagined, therefore, what must have been her feelings, in the prospect of leaving them in their infantile state. Many indeed were the tears which she shed, and the prayers which she offered up on their behalf, that if possible, her life might be spared for their sakes. But God was gracious to her in this also, and gave her strength to resign them into his hands, and assurance, that he would raise up kind friends to provide for them, when she was no more. I was both much surprised and comforted, to find her, who had scarcely been absent from them one hour, so willing to commit them to the future care of others whom she knew not, assured that God would be their protector and better portion.

It was a source of great grief to her mind, that she could find no one of all that visited her in her sickness, who seemed to think with her, that she would not recover. The subject of death was one upon which she desired to converse often; but those with whom she spoke on the subject, felt that such an event was improbable; and instead of sympathising in her feelings, would usually request her, for the sake of her health, not to indulge in those reflections, for there was no probability that she would die under this complaint. "It is trying," she would reply, "that none can be found who feel with me that death is nigh: but," she would add, "it is all right: I must pass the Jordan of death alone: there none can bear me company, and why not learn the way alone, since it is the will of my Heavenly Father." Indeed it was our

ignorance of the full extent of her disorder, supposing it was dyspepsy merely, that induced us all to think that her sickness, though severe, would eventuate in her restoration to health. But no assurances from physicians or friends could alter her views of this subject: she would lay her hand upon her heart and say, "Here it is; I feel that death is near and has already begun his work. The sensations of my own breast tell me that I shall not recover."

She would often express the liveliest gratitude to those who attended upon her to administer to her comfort. "May the Lord bless you," she would say, "I am not worthy of your kindness, nor can I ever repay you; but I pray God to bless you, and reward you. Should I ever recover, I am sure I should be willing to wash the feet of you all." At other times she would say, "O you know not how it humbles me to see your concern for one so unworthy: if you knew but half of my sins, you would not, I am sure you could not, waste your precious time upon me so undeserving." But the greatest grief of all, and that which caused her deep humiliation of heart, was, that I should be called from my appropriate work to attend upon her. "When souls are perishing for lack of knowledge," she would say to me, "is it right that you should forsake your work of preaching and translating the Word of God, to attend upon me, who have merited nothing but displeasure from the hands of my Heavenly Father? I fear I am answerable for all this." When I assured her it was not so; that she was no more answerable for my attendance upon her, than she was accountable for her illness, she replied, "I fear that it is my own imprudence that has brought me here; and if so, am I not accountable for the consequences?"

In all her religious views, even in the darkest hours, I observed that her faith in the word and providence of God, in the fulness and all-sufficiency of the Saviour remained unshaken. She felt no doubts concerning the truth of what God had revealed: there all was clear, and the only difficulty that remained was, the inability to appropriate the promises to her own case. During the hours of her spiritual darkness, it was truly edifying to see with what earnestness she sought after the evidences of a true faith, and with what jealousy she watched over her heart and conscience, lest she might mistake the shadow and lose sight of the reality. "This," she would say, "is not an hour for me to sit down satisfied with past attainments, and past experience: I must go back again to the first principles of faith: I must feel something more than the hope arising from

what I have done: I must have stronger evidence of acceptance than that arising from love to the brethren. My love to them may have been only natural affection, common to all towards those with whom they associate, and with whom they are in the interchange of kind offices. I must feel the spirit of Christ within me, subduing my sinful heart and implanting holy affections, and an overcoming faith."

These seasons of doubts and fears, and expressions of great concern lest her religion had been hypocritical, used regularly to return with the paroxysms of her disorder: but as these passed away, her mind would again become tranquil, and hope would again revive. Still there was no ecstasy, no assurance that her foundation stood strong: it was the trembling hope of one who felt that pardon was wholly unmerited, and granted solely for the sake of Christ.

After her return from Oahu to Kairua, and while sinking fast towards the grave, her mind was more at rest. The fears and doubts that had so distracted her mind, passed away, and a cheerful hope succeeded in their stead. She would often say, "I feel that Jesus is mine; that he has accepted me, and will take me to himself, when I go hence." She spent much time, during the intervals of pain, in prayer for herself, her husband and children, her brethren and sisters of this mission, and for the whole church of God. It was at this time, that the pains, which heretofore had been confined to her body and limbs, attacked her head, and at times almost deprived her of reason. She had often expressed her thankfulness, that in all the pain she endured, her head had been quite free; but now the trial of her patience was come. Agonies to which she had before been a stranger, racked her brain. We bathed her head in cold water night and day, and some one constantly held it with both hands, "to keep it," as she would express it, "from falling to pieces." She had often expressed to me a desire to remove into the country, where she thought the cold air and bathing her temples in the mountain water would give her some relief. We felt the difficulty of making the attempt: for at this time she was exceedingly reduced, and could not even turn herself in bed. She was accustomed to be laid upon a litter every morning, and evening, and carried out by two men to take an airing. One morning, during her usual airing, she ordered her bearers to ascend with her towards the mountain. They did so, bore her nearly half the way thither, and then returned. On her arrival she expressed herself refreshed by the excursion. The next morning, there-

fore, we undertook to remove her on her litter; and much to our satisfaction, she endured the excursion with little fatigue. She remained in the country six days, but she suffered almost incredibly from the effect of the cold nights upon her emaciated frame; so that the object after which we sought, was defeated.

It was while in the country, separated from the society of every brother and sister, and in the near prospect of eternity, that she seemed to gird on anew her armor to meet the coming foe. I had until this time indulged hopes, that by the blessing of God, she might eventually recover, but these hopes had for sometime been diminishing, and now they were quite gone. The pallid sunken cheek, the hollow eye, the diminished pulse, and wandering reason, evinced clearly to my mind, that death was near. When I informed her of my apprehensions, she seemed relieved in her mind, and replied, "It is well: death has no terrors: it is what I have long looked and waited for, as a release from the pains that assail my frame. I have long given up all thoughts of recovery, and death only appears desirable. And you, my dear husband," she added, "the Lord will comfort and bless you under your bereavement, and give you many souls for your hire. Remember the promise, 'they that go forth weeping, bearing precious seed, shall return again rejoicing, bringing their sheaves with them.' Take care to continue faithful, steadfast, and abounding in the work of the Lord, and this promise is yours." A little after, having lain some time with her eyes closed, she opened them and said to me, "I have been praying for an overcoming faith, that I may come off a conqueror in the hour of conflict. Pray for me, O pray for me, that the everlasting arms may be my support, when heart and flesh shall fail." She then desired me to sing to her the words of the dying Christian, "Vital spark of heavenly flame," &c.

I had scarcely commenced, when she interrupted me by saying that her nerves could not bear singing, and requested me only to repeat it. After I had finished, and asked her how she felt, I found that her reason was again wandering, and I said no more.

At another time, during an interval of pain, she spoke to me of her children now about to be left orphans. She said she had resigned them into the hands of God; charged me to be kind to them, and to leave no suitable means untried to procure for them a good home in America. "I, also," she added, "was once an orphan, and know too well the ills of orphanage not to be solicitous for my dear children." It was

about this time, as near as I remember, that I asked her whether she had any message to leave in my charge to her friends, either here, or in America. "Yes," she replied, "tell my brethren and sisters of the mission, that I love them unto the end; that I have nothing to bestow in return for their kindness to me, but my thanks and my prayers for their prosperity in their labor of love. Tell my dear American friends, that they will neither see, nor hear from me again in this life, but that I hope hereafter to meet them again, to part no more forever. And tell my dear pupils at Kairua, that after a few days, they will see me no more; that it was my hope to live long, and have met with them for many days to come. Tell them to forgive whatever they have seen in me, that they thought amiss; to listen to the words of their teachers, and above all, to seek earnestly after the word of life and the way of salvation; to hold fast to the right way unto the end. Charge them to remember my dying words that we may all meet again in heaven."

About one week before her death, when revived a little, after a season of great exhaustion and fatigue, she called for her children. When they were brought, she laid her emaciated hands upon the head of each and said, "The Lord shield this defenceless head underneath the shadow of his wings." She then kissed them and wept.

Each day now presented some new symptom of approaching dissolution. Three days before her departure, she became entirely bereft of her reason, and ceased to know her friends and attendants. About the middle of the night, when the afflictive event took place, I seated myself by her. The pulse was by this time scarcely perceptible. I held her cold hand in mine for some time, when I heard her say, in a broken, inarticulate voice, "Let me depart in peace." Thinking she might wish me to leave her a little to quietude, I removed my chair to the door, and thought upon the glories that would open on her soul, when released from its crumbling tenement. In a little time, I inquired of the female attendants how she appeared; and they motioned to me that she was asleep. I immediately caught a lamp and hastened to her; but she was gone. Without a struggle or a groan, she gently breathed forth her spirit into the arms of her Saviour.

The funeral services were attended on the Saturday-morning following, when a numerous procession of females all dressed in mourning followed her to the grave. She rests in peace, in the church-yard, there to await the joyful summons of the

last trump to rise and ascend to the bosom of the Saviour, whom she served and owned on earth.

I will not murmur. The Lord has been very gracious to me in this hour of trial. He has given me abundant consolations, the comforts of his Spirit, which are neither few nor small. It remains for me now to buckle on my armor, and go forth anew in the strength of his grace, to preach salvation in the name of his Son. The dispensation which has sundered the nearest kindred ties that bound me to earth, is indeed dark and mysterious; but upon it all, light is already shining. Upon my release from a long protracted confinement to a sick room, I find myself in the midst of an extensive revival of religion, and surrounded by a goodly company who sympathize with me, all of whom are either rejoicing in hope, or anxiously inquiring the way of salvation. My house is visited from morning until bed time, by persons seeking the light of life. Had I time and breath to spare, I might make this house of mourning a Bethel, where prayer and praise

would constantly ascend, by night and day, unto the Lord of Hosts, the everlasting refuge of his people.

On the Sabbath after Mrs. B.'s interment, I delivered from the pulpit a short account of her life, the manner of her education, the motives that induced her to leave her country and friends to dwell in this land of strangers, her labors of love with them at this place, her prayers for their salvation, and her dying charge to them as her pupils. I have reason to believe the discourse was blessed to the conversion of many precious souls. Many were the heads that hung down, and the eyes that overflowed; and many, I have since had reason to believe, were led to cry for mercy. "Bless the Lord, O my soul, for his mercy endureth forever." "Although the fig tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall yield no meat,—yet I will rejoice in the Lord, I will joy in the God of my salvation." Amen.

American Board of Foreign Missions.

Syria.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

[Continued from p. 17.]

Visit to the Ruins of Baalbec.

October 11, 1827. Unwilling to leave this place, so near to Baalbec, without once seeing that splendid ruin, I set off this morning with Naami and a single attendant, to visit it. As we were descending the mountain between us and the valley of Ehden, we fell in with two men and a number of lads from Besharry, driving home their asses laden with firewood. Naami gladly improved this occasion, to confirm to me the reports he had brought me, respecting the state of feeling of the Besharry men, in regard to the patriarch. He asked the man we first overtook, how they had settled their quarrel with his holiness. "Settled," said the man, "we have not settled at all." "And what," said Naami, "do you intend to do? Do you think of remaining under the patriarch's excommunication?" "And what is his excommunication?" said the man with disdain. "Let him excommunicate, if he please, from this day forth to the day of his death." "You, Besharry men," added Naami, "are an obstinate set: why can you not take a little pity on his holiness? give him a little of your water, and set him at

rest." "Set him at rest," replied the man, losing all patience, "may the Lord never shew mercy to any that ever died from the house of his fathers. What, shall a whole village give up its rights and its living, that a single man, with twenty or thirty of his lazy train, may live in luxury?" Here Naami turned, and gave me a significant smile, then passing on to overtake the other man, he interrogated him much in the same way, and was answered with even greater spirit and decision than before. The hardy mountaineers would not release from the pains of purgatory either the patriarch himself, if he should die, or any of his blood that had died before him.

Our road lay close by the celebrated cedars; but without halting to visit them, we hastened on to reach, if possible, Der El Ahmar to night. Falling in, however, with one of N.'s old acquaintances from Besharry, who was tending his cornfield on the east side of the mountains, we accepted his invitation to lodge in his tent. Being acquainted with what had taken place between his townsmen and the patriarch, he had much to say on the subject; and confirmed the report we had heard, that a number of his comrades were once on the point of going down to Canobeen, and forcing the prison of Asaad; who, he said, though a heretic, did not merit a prison. He mentioned it as a remarkable fact, that whatever might be said against A., it was universally acknowledged

that *he would not lie*. He and N. conversed familiarly in regard to an event well known to them both, which exhibits the unhappy temper of the patriarch, and which has not been without its influence in alienating from him the affections of the people of Besharry, and indeed of all the Gibbe. A poor Besharry man was guilty of having said some improper things to priest Shaheen, of Hasroon. The priest entered a complaint to the patriarch, who excommunicated him. The man repaired immediately to his holiness, to "honor himself by kissing his tracks." The patriarch inquired who he was. The man said, "I am the poor fellow who was guilty of using improper language with priest Shaheen, and I have now come to beg with all penitence, your holiness' pardon and blessing." "Ah," said the patriarch, "are you the wretch." Then turning to his servants, he ordered them to give him a sound flogging. After this the man arose, and asking the patriarch if he had no blessing now to give him, the patriarch said no, and bade him be gone.

12. Arose a little past midnight, not being able to sleep, and by moonlight continued my way toward Baalbec; having added to my other companions, my kind and communicative host. After three hours rough and crooked road, we passed Der El Ahhmar, and having finished our descent, entered on the proper plain of Baalbec. It was smooth and level as a frozen lake. I here alighted, stiff with the cold, and pursued my way on foot about an hour, when we came to a threshing floor, where it was proposed our animals should rest awhile, and feed upon the straw. It was no unwelcome proposal to me; for a drowsiness had seized me, which rendered it unsafe for me to ride, and I was too much fatigued to continue long on foot. I therefore couched down upon the ground, threw over me a couple of blankets, and slept sweetly till day break. Proceeding onward, my attention was for a short time intensely occupied upon the surrounding scenery, new objects presenting themselves at every step, on every side, as the sun threw more of his rays above the horizon. The interesting object of our visit was directly before us, quite on the farther edge of the plain. A grove of walnuts in rich green, half hid the ruins, and extended along the aqueducts to a considerable distance to the right. Beyond these, where the sun brightened the east, rose Antilibanus. Lebanon was behind. To the right and left, stretched a plain, level and boundless as the sea; except that on the right, a few distant mountains gave indications of a

shore. In traversing this plain, my mind, predisposed to melancholy, indulged in a train of reflections suited to its state. A few generations ago, and yonder ruin stood a new, splendid, perfect edifice; a noble monument of the wealth, industry, and skill of the age. This whole vast plain teemed with life and the busy hum of human enterprise. Villages, and gardens, and fields loaded with corn, beautified the landscape, and gave a promise of peace and plenty to the beholder; while an air of vivacity was given to the whole by the passing of footmen, the prancing of horses, and the rolling of chariots in every direction. Now all is a desert waste. The gay and active world that then was, have vanished at the touch of the Almighty. We walk upon their dust. Here and there a cluster of Bedouin tents, and here and there a passing traveller, stalking on his camel, or cudgel in hand, driving a miserable ass, are nearly all that enliven the scene. But a brighter day is coming. Who that has the Christian's hope, cannot say, "From the midst of this desolation, life shall again spring forth, and this plain shall feed its millions. Its temple shall be rebuilt, and the glory of the latter house shall be greater than of the former; so that it shall with propriety be said to those that might have seen the house in her first glory, How do you see it now? Is it not in your eyes in comparison of it as nothing?"

The ruins of Baalbec have been so often described, that I shall not attempt a description. They are nothing, however, like what the people of this country represent them to be. We spent about six hours in the neighborhood of the ruins, without the least molestation from the Arabs, and returned for lodging to Der El Ahhmar. Here I met with capt. F. an English traveller of some intelligence, with whom I spent an agreeable evening in conversation on general subjects. He had visited many parts of Europe, and especially Greece, and gave his opinion freely of the present state and prospects of that unhappy country. He was fully convinced, from what he saw of the spirit of the people, that they were destined either to be free, or to be annihilated. Of the United States he spoke in terms of high admiration, thought our separation from Great Britain had been a mutual benefit, and cast the blame of the quarrel that divided us chiefly on his own country. We supped and slept together upon an open terrace of the old convent which gives the village its name, not attempting to sleep within doors, for reasons, which every body who reads much about these countries well understands.

Cedars of Lebanon.

13. Rose at 3 o'clock and took leave of my companion, wishing him a prosperous journey to Baalbec, Damascus, and Jerusalem; and hoping we might yet meet in a better world. I had not proceeded far, when I began to experience griping pains, which slowly increased, until even the slight motion of the horse became intolerable. I dismounted and lay for two hours or more, in extreme agony; but at the end of this time, through the divine mercy, and the use of a few medicines which Mrs. B. had providentially slipped into my pocket, I felt myself suddenly and completely relieved. Spent a short time at the cedars, reading inscriptions and gathering a few balls and branches, and reached Bawhyta after dark. I would here just remark, what seems not to be generally known, that beyond the ridge, west of the cedars of Besharry, is another important locality of the same interesting tree. They exist in the latter place, in much greater numbers, though smaller in size, than those of Besharry. Numbers of them are cut down every year and burned in a neighboring kiln, for the sake of their charcoal and tar. This tar, I am informed, like that from the pine, is chiefly used as an ointment in certain diseases of domestic animals; and the main consumption of it is upon the camels who go on the yearly pilgrimage to Mecca.

16. Mrs. B. rode to the cedars with N. and Arabi. On their return, shekh Latoof, being informed of their approach toward Ehden, threw himself in their way, and saluted and conversed with them with as much cordiality as if he had never taken an oath not to do so. A number of my neighbors came to my shed, whose souls I endeavored to profit. Some listened with attention, and said it was for want of education, that they were in this state of carelessness about God: that all people, who knew not how to read and write, were but cattle. I endeavored to convince them that ignorance was not innocence, and that it needed not an education to know how to love and obey God.

Removal from Bawhyta.

After having resided somewhat more than two months at Bawhyta, and the hot season being past, Mr. Bird concluded to return with his family to Beyroot. It was recommended to him to spend a few weeks, at the Greek convent of Belmont, on his way; and he was assured by a message from the superior, and by other persons, that he would be treated in a friendly manner.

24. Sent after animals to take us to Belmont. Rode up to Bshinuata. The youth who accompanied me, though a stranger and a Maronite, was not backward to converse on serious subjects, and I explained to him the nature of the Gospel. His priests, he said, never attempted in this way to instruct the people. They were all, he said, profane in their talk, and their people ignorant as the cattle.

25. Packed up our things and set out for Belmont. On taking our leave of Bawhyta, the inhabitants gathered around us in great numbers, all saying, "Depart in peace:" and some, I might say many, weeping as they spake. The descent was steep and rough, and we were three or four hours in getting down to E-aal, a distance which I had once walked in little more than an hour and a half. It here became evident, that we should not be able to reach Belmont before dark. A moslem woman urged us strongly to turn aside and stay at her house, but we chose to keep on. As we passed through Zany, a village of Maronites, I called for a drink of water; and though they recognized us, and said their patriarch would excommunicate them, they gave us drink, and one man went with us a considerable distance, to point out the road. This man told us we could not get to the convent of Belmont, "but," said he, "here is another Greek convent close by, which you can reach with ease, and where you will be well received." It was the convent of Bkefteen, to which, according to his advice, we concluded to bend our course. Our reception was all that we had been told to expect. The superior was somewhat out of health, but conversed freely and sensibly, on a variety of subjects. He had become acquainted with many of our sentiments and operations, having received copies of our Scriptures and other books, as well as the letters of Mr. King, our answer to the Maronite patriarch, and our late letters to bishop Zachariah. He had also become acquainted with the Rev. Mr. McPherson, while the latter was at Haifa, waiting for the vessel to proceed to Alexandria. He said our faith was very nearly that of the Greeks, but there was one important thing wanting among us, and that was the *kod-das*. This ceremony is nearly all that composes the public worship of these fallen churches. It occupies much the same place in the scale of importance, as the sermon does with us. Thus the great and noble work of publishing the Gospel, which our Saviour intended should be the chief means of converting the world, has, in these regions, dwindled down to a simple celebration of the Lord's supper. I contended with the superior, that we had

the *kod-das*; for we celebrated the supper of our Lord regularly, on stated seasons, and considered it a divine ordinance, and so essential, that without it, no assembly of persons could properly be called a Christian church. He owned that we might hold to this sacrament; but then to make it a *kod-das*, it must be preceded by a confession to the priests; and must be attended with particular prayers and particular readings, or lessons from the Gospels; and must have those essential transubstantiating words pronounced, "*This is my body*"—"This is my blood." Besides, the priest must also have on his sacerdotal robes, and the whole must be in a consecrated house. On the practice of image worship, he took up a paper and read it; on which he copied some of the arguments relied on. With regard to the preaching of sermons, he spoke more rationally. He greatly lamented the low state of education among the priesthood, which rendered them unable to preach; and the low state of pious feeling in the assemblies, which made even the *kod-das*, without a sermon, tiresome to them; and he was rejoiced to hear that the English and other powers were likely to do something for the Greeks; but feared, that after all, they might not extend their benefits so far as to the Greeks of Syria.

26. Reached Der Belmont about noon. The superior was absent; but we were shewn to a set of rooms, in a retired part of the building, commanding a fine view of the sea, and of the ranges of mountains north and east of Bawhyta. One of these rooms was occupied by the patriarch in his late visit here; but the rooms are calculated for monks and not for a family. At evening, the superior, having returned, came to visit us at our room and bade us welcome, and seems every way worthy of the recommendation given him by Dr. Madan.

Sandwich Islands.

HAWAII.

LETTER FROM MR. BISHOP, DATED AT HONORURU, ISLAND OF OAHU, JUNE 3, 1828.

MR. Bishop came from Kairua, on the island of Hawaii, the place of his ordinary residence, to attend the general meeting of the mission at Honoruru, and assist in making such arrangements respecting future labors, as were necessary upon the arrival of the new missionaries, as mentioned in the last number.

Encouragement from the Arrival of the New Missionaries.

Our hearts rejoice and give glory to God, for the safe arrival of our beloved brethren

and sisters to these shores, far distant from the home which we still hold dear. They are the messengers of good tidings from our native land. After many years of toils and privations, of joys and sorrows, and of being shut out from personal Christian fellowship with any, except the few brethren with us; to behold, at last, a goodly company from our own country, and from the circle of our friends, with hearts glowing with love to each other, and to the souls of the heathen, and beating in unison with our own, is what we had almost despaired of realizing. Many hours of despondency, of doubts and fears had passed over my mind, since the date of my last letter, in view of the prospect before us as a mission, and of myself and children as individuals. To reflect that several of our number are drooping with disease, laid aside from their work in a great measure, compelled to seek a retreat in the cool air of the mountains, and fearing that soon some of them may be called to leave the islands as the only hope of restoration; that the dear companion of my pilgrimage has been torn from me by death and my children left orphans upon my hands; to see the natives weeping around us, with the apprehension of soon losing their teachers, and exhorting each other to improve the present occasion, as the last they should enjoy of receiving the word of life at our hands; all these combined threw such a distress over my mind at times, as almost to lead me to despondency. But God be praised, I was not left to despair, or to distrust his providence. His promises came seasonably to my aid, and dispelled the gloom that rested upon me, and enabled me again to rejoice in hope of better things hereafter. But my most sanguine hopes have been exceeded. The arrival of our fellow helpers has once more changed the aspect of things, and filled us with joyful thanksgiving to the God of love and mercy. We now almost feel that the victory is in full view, and it is ours to press forward with renewed strength, and seize it in the name of our divine Master. The hearts that were ready to faint, and the hands to hang down, and the tongues to cease utterance, are now encouraged, and strengthened, and enlarged. The late meeting of the mission at this place, has been a season of jubilee, in which we have enjoyed an uninterrupted succession of friendly intercourse and Christian fellowship, and we again separate to our different stations bearing with us the assurance of mutual confidence, unanimity, and concert.

Attention to Religion at Kairua.

It was mentioned in the general letter from this mission, inserted at p. 25, of the last num-

ber, that an unusual disposition to inquire on the subject of religion, existed among the people at Kairua and Lāhaina. At the former place it seemed to be occasioned, or very much increased by the circumstances of the sickness and death of Mrs. Bishop.

Since March, the state of religion at Kairua has been increasingly interesting. Our houses have continued to be thronged daily with inquirers, from morning till bed time; and every day has usually brought with it several who have newly turned to the Lord, and for the first time visited us, to declare their purpose of seeking the way of salvation. I would here enter into a detailed account of what the Lord is doing for us, but as it would be agreeable to unite with my associate in this pleasing duty, I will defer it till after my return to Kairua, and confine myself at present to giving some general notices.

The first indications of a special attention to religion were apparent early last winter, while I was with my family at this place. Even before I left Kairua, in October, the subject of religion was engaging the attention of several, and those who had given us pleasing hopes of being near to the kingdom of heaven, became much awakened; and some few, who had been under our particular instruction, were making the great inquiry after the way of salvation. Upon my return, in January, I found a pleasing accession to the number of those who were wont to visit us for religious instruction, and an universal solemnity and earnestness in their attention. But the domestic affliction, through which we were then passing, engrossed our principal attention; and even those who were inquiring the way to life, seemed, for the time, to suspend their anxieties for themselves, and join in the general concern, felt by all classes, for the crisis of the affliction laid upon their beloved teacher, Mrs. Bishop.

But immediately after her death, the excitement was again enkindled with new vigor. The loss of one endeared to them by four years of unremitted attention to their spiritual and temporal improvement, the recollection of many, that they had long neglected her instructions and admonitions, that she was taken from them, and above all, the parting advice she bequeathed to them, as the pledge of her sincerity and affection, aroused them at once to a sense of their condition. The thought that her dying prayers were offered for them, that they might meet her again in heaven, was a more powerful appeal to their hearts than all persuasion. It was an

argument fully adapted, in all its force, to their understandings, and convinced them that she, at least, believed fully the things she taught, and entrusted her eternal destiny to the issue of their truth. Accordingly, great numbers have mentioned the circumstances of her death as a principal reason why their minds were aroused to feel the importance of religion. This has been a great source of consolation to me, under the afflictive dispensation, which has removed from my sight the dearest object of earthly attachment, and reduced my children to an early orphanage. I have not dared to repine at my lot, since the glory of God has so evidently been promoted by the event. He has enabled me, for the most part, to preserve a thankful frame of mind, and a disposition to praise and rejoice in Him, for the glory that has thereby accrued to his name.

The number of inquirers, when I left home in April last, was judged to be not less than two hundred, including those who give satisfactory evidence of a saving change. Mr. Thurston writes to me, that the work is still going on with great power, and is extending itself to the neighboring villages. A striking trait of this revival is a deep sense of sinfulness, and a conviction of their lost and helpless condition, and of the necessity of divine aid to deliver them from the dominion of sin. There is nothing speculative in the nature of their convictions: their transgressions have been too many and palpable to make it a matter of difficulty to search them out. With great ingenuousness they confess themselves to have been murderers, adulterers, sorcerers, thieves, liars, drunkards, and addicted to all the vices attendant upon these. Nor has there been an exception to the character here described, where the person has arrived at mature age; so universally prevalent was the state of depraved morals among them. There was "none good, no not one," none that had resisted the torrent of corruptions which bore along the aged and the young, the male and female, down the broad road to death. They have no motive for concealing from us any longer the extent and enormity of their former sins; and they appear now to have forsaken them and to be walking in newness of life.

I hope to pass the summer in travelling over the destitute parts of Hawaii, after which, if God will, you shall hear from me again by the return of the fall ships. Permit me again to solicit the continuance of your prayers for us and the infant church under our care, that it may increase and flourish, until all the dwellers in these islands of the sea shall be embraced in its bosom, in the pure faith of the Gospel.

MAUI.

EXTRACTS FROM A LETTER OF MR. RICHARDS, DATED LAHAINA, APRIL 14, 1828.

The last communications from Lahaina were noticed at p. 275 of the last volume, and brought down the history of the station to the middle of November, 1827.

Attachment of the People to the Mission Family.

At this station there has of late been no untoward occurrence of public interest, and nothing which has affected us as individuals; except an unhappy difficulty among some natives living with us, which made it necessary to entirely cut off one from any further connexion with our family, and give up another, who has been our most valuable man, to be punished according to the laws of the land. Notwithstanding their guilt, it was affecting to see their attachment to us. The one whom we sent away, slept very little the night before leaving, and wept until there was no more strength to weep. The one whom we gave up to public justice, acknowledged that it was improper for him even to come into our presence again, for he could not speak before us, yet he begged, as the only favor he could ask, that he might be permitted to suffer under our eyes, which can pity, and not be taken away to suffer where there are no bowels of compassion. It is literally true, that though the people are generally kind and hospitable in their conduct, yet their "tender mercies are cruel."

It was stated, at p. 279, of the last volume that after the outrage at Lahaina, committed by the officers and crew of the John Palmer, Mr. Richards, at the request of Kaahumanu, the regent, proceeded to Honolulu, to meet the accusations of Capt. Buckle and others. As the life of Mr. Richards had been repeatedly threatened by exasperated foreigners, the chiefs and people of Lahaina felt much solicitude for his safety, at the time of his departure, and during the two months of his absence, and much joy upon his safe return.

The evening we arrived was somewhat rainy, and it was too late for the people to call on us that night, but the next morning, as soon as our doors were open, the people began to call to express their *aloha*. The number who called before breakfast we estimate at 1000. The attachment of the people to their teachers was never more apparent.

Many of them had been made to believe that I should either be sent from the

islands, or executed here: and when they actually saw that we had returned without injury, they were prepared to express their joy in the strongest manner. Many seemed not only to believe, but to feel that it was because the Lord was on our side. A day of fasting and prayer on our account was observed the week we left; and from that time little circles continued to meet to pray for us, until we returned. You may well suppose, therefore, that the meeting was an interesting one to us all.

State of Religion.

During our absence there were large additions to the regular prayer meetings; and among those who joined them, were many who previously had paid little attention to instruction and apparently felt little interest in the Christian religion. The excitement occasioned by our leaving Lahaina under such circumstances, led the people to inquire for themselves. Indeed, the subject came up in such a manner, that it was difficult for any to remain neutral; and the investigation, which the people were led to make, proved a happy one for our cause and for the people themselves.

The whole number of those who now attend the weekly meetings, and profess to be seeking the salvation of their souls, and who attend to the external duties of religion, is more than 1000. Among these are four generations; that is, parents, children, grandchildren, and great-grandchildren; the first of whom well recollect what transpired, when the first foreign ships visited the Sandwich Islands. We would not convey the idea, that even a principal part of this number give evidence of personal piety. Of a considerable number, however, we have a strong belief, that they have already passed from death unto life. And many more manifest such a spirit of inquiry, and so much interest and feeling on every subject which relates to the salvation of the soul, that we feel justified in indulging high hopes for the future. We believe that Spirit, which convinces the world of sin, of righteousness, and judgment, has excited this disposition to inquire, and a work thus begun, we are sure will not end without something being accomplished.

But while we indulge such hopes, and while we would desire to encourage them in our patrons, we are by no means certain that we shall not see a great falling off, previous to the full and perfect establishment of pure Christianity on the Islands. Indeed something of this has been already seen at some of the stations; but, to the praise and glory of divine grace, it has not

yet reached within the pale of the visible church. The precious lambs of the flock have been carried in the arms of the good Shepherd, till we hope they have learnt how good and how necessary it is to keep with him. The same falling off, which has occurred at some other places, would doubtless occur at Lahaina, under the same circumstances. The people of Lahaina have not yet, as a body, been put to the test.

Since my last date the regular services of the Sabbath and the Wednesday lecture have been continued as usual. The number of those who attend worship is nearly stationary; being about as large as it ever can be with the present population. The number of inhabitants in Lahaina and its suburbs has been estimated at 2,500, and the number who attend meeting on the Sabbath varies from 1,500 to 2,000. The attention of the people, while at meeting, is much greater than it formerly was. A large proportion of the people fix their eyes on the speaker with an expression which demonstrates that their hearts are not wholly unaffected.

Solemnization of Marriages.

It was mentioned at p. 275 of the last volume, that the chiefs of the district embracing Kaavaroa, on the island of Hawaii, had declared that marriages according to the old form should not, in future, be considered valid. It seems that a similar law has been passed by the chiefs on Maui. They who are acquainted with the state of society, in respect to the domestic relations, as it was ten years ago, will be able to estimate the importance of the change which is indicated by the following paragraphs.

I ought here to speak of the universal adoption of a Christian form of marriage. This form, as you already know, was first introduced by Hoapiri and Kalekua, in October of 1823. Their example, however, was not at all regarded for several years. But during the year past, there have been on the island of Maui very few who have followed the old form. Indeed this was publicly forbidden by the governor Hoapiri, in his tour around the island, in August, 1826.

The regular time which I have adopted for solemnizing marriages, is Wednesday of every week, after the public lecture. Though in a few cases, with the special approbation of a high chief, I have done it in a more private manner. The parties usually come to me on Tuesday, and are introduced by their teacher, or by some other person of my acquaintance; who, if there is any obstacle in the way of their

lawful marriage, is expected to know it, and is considered in a degree accountable. The names of the parties are taken, and after the lecture, are read to the audience, and all persons are called upon to present reasons, if any there be, why they should not be married. If none appears, then the marriage is solemnized. The whole number of marriages in Lahaina during the past year, is 611, making the whole number of persons married 1,222. The greatest number married in one day was 59 couple.

The number of violations of the marriage laws has hitherto been very small. There has, however, been one instance of gross deception. A man from the back part of the island, who had a wife living, forsook her, and by deception procured an introduction to me, and was married to another woman. Soon as the fact was known, the man was brought before the chiefs and sentenced to make 160 fathoms of road three fathoms wide. The marriage was also pronounced unlawful, and the woman, on giving satisfactory evidence that she was innocent, received liberty to marry again. One instance has also occurred in which a woman*, having persevered in the most criminal violation of her marriage vows, was, according to law, sentenced to a year's confinement in irons. Her husband, on applying for a bill of divorce, received it.

Among the 1,500 persons that I have married, since I have been on the islands, these are the only known instances of a violation of the marriage laws. The persons thus married belong to four different islands; viz. 702 couples to Maui, 38 to Molokai, 10 to Ranai, and one to Kahoolawe.

In addition to this number, several couples who were living together under the old form, but who were not publicly known to be so, made an open declaration of the fact, and had their names recorded. It has been no uncommon thing, for those who have been living together for years, to come and request to be married in a Christian form. The mission, therefore, took up the subject at the general meeting, and decided, that as they are man and wife, according to common consent and in reality, so, according to the law of God, it would be inexpedient and improper to adopt the same full form as is used in other cases. Among the 751 couples mentioned above, there are none of this character. This entire change from the old iniquitous

* Mikabako, one of the females who visited Capt. Clark's ship, and on whose account the firing took place. She was seized by Hoapiri at Hononuru, and brought back to Lahaina, and had her trial at this place in presence of all the chiefs.—Miss. Her. vol. xxiv. p. 276.

and irregular mode, and the full adoption of Christian rules in relation to the manner of solemnizing marriages, we consider one of the best evidences of a general improvement in the morals of the people.

Progress of Education.

In attention to the schools there has been no particular change during the last few months. The number has considerably increased, as you will perceive by the tabular view which accompanies this. From some of the schools there have been no regular returns for nearly a year. The schools on Molokai were visited by Kekauonohe, in August last, and the returns were made by her. The schools on Ranai were visited by the princess about the same time, and by her the returns were made from that island.

The following table is made out from the latest returns, and represents very nearly their present state.

The tabular view of the schools forwarded by Mr. Richards, gives the name of each district, the number of schools and of male and female scholars in each, with the number of those who can read and of those who can write. For the sake of brevity, the names of the twenty districts and the particulars respecting them are omitted, and only the numbers on each of the four islands are given here.

Islands.	No. of Schools.	Scholars.		Total.	No. who spell and recite reading lesson.	No. who write.
		Males.	Females.			
Maul,	142	4,716	4,613	9,329	8,805	894
Molokai,	25	1,002	971	1,973	1,624	41
Ranai,	6	294	257	551	367	17
Kahoolawe,	1	15	13	28	27	3
	174	6,027	5,854	11,881	10,813	885

From this table it is seen that the schools under the direction of the station contain 11,881 pupils; and that of these 10,813 recite more or less readily in reading lessons, and that 885 of them can write. As Mr. Richards observes, it is not to be supposed that the teachers of all these schools, being natives, and having themselves began to learn within five or six years, with very few books or other helps, are well qualified for their work: yet many of them have become thoroughly acquainted with all the books printed in the language, and laboring assiduously to communicate what knowledge they have

themselves acquired, they can teach their pupils to read their own language correctly, and of course, prepare them to read the Bible, and obtain a knowledge of its truths, whenever it can be translated and put into their hands. It is surely no small achievement to open a channel, through which a knowledge of those truths, that elevate and purify the soul, may flow into the minds of nearly 12,000 immortal beings. It is putting the present generation in circumstances, in regard both to their present and future state of existence, vastly different from those of the generation which preceded them.

In each district there is one or more teachers with whom I am particularly acquainted and who superintends all the schools. These teachers are nearly all of them young men who have lived in Lahaina and are well acquainted with all the books published in their language. Most of them have learnt to calculate a little by figures. They can repeat the multiplication table, and add and subtract a little. They are considered as persons of established moral character, and some of them are hopefully pious. Most of these persons were, with my approbation, sent by the chiefs to the several districts, where they first established small schools, and after some of their pupils had advanced a little, they enlarged their schools, dividing them into classes, and giving each class to a new teacher of their own number. These classes at length grew into schools, independent of the parent school, except as the parent teacher exercises a general superintendence over them all. The under teachers are many of them extremely ignorant, though all of them are able to read and most of them have the spelling book committed to memory. There are many of them however, that do not read new books with facility, although they will find them out after considerable study.

The schools have increased in number as fast as teachers could possibly be supplied; but on this island, they have now, probably reached their maximum as to numbers. But as to their character, I trust they will improve as the teachers who are qualified to instruct them, become more numerous. The teachers, who have charge of districts, and others who are sent out with my approbation, are instructed to assemble the people on the Sabbath, and spend the time in attention to the catechism, commandments, and scripture tracts, and conclude with prayer. Some of them are permitted to make addresses to the people on religious subjects, but generally they are advised not to do this as a part of religious worship. In most of the districts, houses of worship have been

erected. Where this has not been done, the people meet in the school houses, which are generally large and built in the same style as dwelling houses. In some instances they are designed only as a screen from the sun, and in these cases the walls are not thatched, and the roofs are made flat. These temporary buildings are, in some respects, better than the full thatched houses, as they are much cooler.

The teachers are generally supported from the lands of the chiefs. The districts, being divided out among the chiefs, are each given in charge to a certain man called *Konohiki*, whose business it is to let out the separate plantations to tenants, and superintend the business of the chiefs in the several districts over which they preside. The *konohiki* are directed by their several chiefs to support the teachers which they send them. Where schools are established in the separate plantations, the man who superintends the plantation is directed to support the teacher. The general influence of the teachers is very great; often greater than is desirable; for it sometimes makes them feel that they are nearly on a level with the chiefs; and they have not sufficient stability of character to bear so sudden a promotion.

The books in the hands of the people are yet so very few, that the industrious class have them perfectly committed to memory. Even the best schools, however, have made comparatively little improvement. But this is not for want of capacity. Could they have good teachers and a good supply of books, they would some of them advance rapidly. I could select individuals, who, with equal facilities with American students, would hold a respectable rank in any college. Perhaps I cannot convey a better idea of their capacity for improvement, than by reference to those who have visited the United States. As far as I am acquainted with them, these are not the fairest specimen of Sandwich Island character. They are rather a roving class, and compare with the people in general, much as those who wander away from the United States, without a special object, compare with those who remain at home. The ability of the people to calculate by figures has, as yet, scarcely been put to the test. The few examples which we have, however, are flattering; and we have no hesitancy in saying, that they will, in this branch, in due time, appear respectably. In penmanship, they make little progress, for the simple reason that they have no means. Paper is too expensive for the common people to use in learning to write, and those who have learnt have generally learnt by means of slates. These

are highly valued by the people. A good size English slate is worth a dollar or more, and a small size Dutch slate is worth fifty cents. Books are also in good demand. When new schools are established, we uniformly give the elementary book; but all the other books we exchange, and by means of them are able to procure all the common productions of the Islands. Were there any circulating medium among the people, for which we could sell our books, the avails of them would now be sufficient for our full support.

In composition the people have yet made little improvement. On the subjects, however, with which they are familiar, they write tolerably well. But these subjects are very few, almost confined to their daily wants.

Departure of the Chiefs for Hawaii.

Most of the Lahaina chiefs are now absent on a visit to Hawaii. They embarked on Tuesday, April 1st, in company with the king. They design visiting the western side of the island, from whence the king will go round to Hido by water, and the princess will cross through the interior of the island, and after joining her brother, will proceed on to the volcano.

The princess has long been planning such a visit. She has also been particularly requested by Mr. Ruggles to make a visit to Hido, for the purpose of correcting some of the evils that exist among the chiefs at that place. She felt unpleasantly at going, under such circumstances as she did. She loves her brother, and would, on most accounts, be pleased to have him for her constant associate; but the rabble which surrounds him is unpleasant to her. Many of his companions are persons whom she would not select; and others of them, though pleasant young men, she is well aware would gladly turn her aside from the paths of piety. But as it was well known that she had long been planning such a visit, and was anxious to go, she could not well refuse to go in company with her brother.

At the time of her embarkation she appeared remarkably well. She visited most of the church members, conversed freely with them, and requested their prayers for her during her absence. She selected a very small number to accompany her from among her common companions, but only those whom she could confide in, as Christian friends, and requested Kaamoku to go, to be constantly by her side, and her daily counsellor and bosom friend. On the morning before she left, she ordered her school, which comprises the whole number of those who are known as her asso-

ciates, to assemble that she might give them a parting address.

Of that address I have a perfect copy. I say *perfect*, because I received it from several individuals separately, who did not differ in any phrase, or any important word. The following is a correct translation.*

"My classmates and associates, both male and female,—before I leave, I wish to give you my parting counsel. I am going: you are my fellow travellers. Had you from day to day listened to my advice, had you with me listened to the counsel of the teacher, then had we now gone together. On account of your not listening to the counsel of the teacher—for that reason, you now stay behind. You have been faint hearted, and have not followed after me. For this reason it is proper that you should remain here and strive to perfect yourselves in the ways of the Lord.

"My counsel is, that you listen attentively to the instructions of the teacher; neither find fault nor deride. When the time for school arrives, do not be absent. Let all the scholars be silent and not run about here and there. Stand firm by the good way, the way pointed out to us by this teacher. My heart burns with love to my absent teacher. O that he were here; then should we two go together, for he is my much loved companion.

"It is proper for you, however, to listen to every word of the teacher who remains. Do not think to say thus with yourselves, 'She's gone: she does not see us: we can now do evil with impunity.' Should you think thus, depend upon it, I will not defend you: and should you give up yourselves to the practice of iniquity, I am the very person who will confine you in irons.

"Perhaps you think I myself do not listen to this teacher: and perhaps you think, also, that you will regard my words, but disregard the words of the teacher; and thus bring contempt on him.—The counsel that he gives you, that is mine; and the words which he speaks, those are my words.—Perhaps you think you cannot lose my favor: but I am the very person to condemn you, should you violate the law.—Be strong, therefore, in every work assigned you by the teacher: for if I hear of your committing iniquity, you shall at once be cut off from all part with those who regard the right ways of the Lord.

"I have now done; except that I would enjoin on all those who stand by the truth, to pray to God for us who go: and God

forbid that any one should lead us astray, by laying temptations in our way.

Love to you all. Be persevering."

The person meant by "*this teacher*," is Maku, the present teacher of her school. The "*absent teacher*" is Robert,* who is at Oahu, sick. We are daily expecting to hear of his death. To him she was evidently attached.

Admissions to the Church.

The chiefs have now been gone from here about two weeks, and will probably be gone two or three more. The Sabbath before they sailed was a day of peculiar interest. You have already been informed that a number of persons were propounded to the church in this place in the month of November, 1827. On the 30th ult. they were received to full communion. It was the greatest number that has been received to the church in the Sandwich Islands, on any one day. In baptism, they all received Christian names. Two persons were received to the church here in July, 1825, six in January, 1827, which, with the above, makes the number 19, who have been received at this station. We have three residents here from the Society Islands, who, with Mrs. R. and myself, increase our number to 24. Ten more are now candidates for admission. Thus you see the Lord continues to smile upon us.

The 30th of March, however, was interesting for another reason than that mentioned above. It was a day not to be forgotten: for in the annals of this mission there has been no day, which it will be more pleasant for us to remember; none, the events of which, are more directly connected with the immortal interests of the nation, and none to which the people will longer look back with gratitude and joy. It was an auspicious day to the Sandwich Islands, and is viewed as such by many thousands here. I refer to the arrival of the reinforcement. Had the church at Lahaina, while sitting at the precious table, known that there was a vessel in the offing with such a freight, O how it would have added to that devotion, the first kindlings of which were so pleasant to our souls. We did not receive the intelligence until the Saturday following. We had been hoping, but did not dare to depend on an arrival this spring. Could we acquaint our patrons with our real feelings on this subject, we do believe they would

* The princess was at this time about 13 years of age. She united with the church in January, 1827; and has ever since manifested much steadfastness in religion, and uncommon dignity of character.—Ed.

* This is Robert Hawaii, who was educated at the Foreign Mission School, in Connecticut, and embarked with the Missionaries at New Haven, in 1822.—Ed.

feel some gratification in having made us so happy, even aside from the consideration, that they were fulfilling the great command of our Saviour. We feel like saying, *It is enough*. Many a time, within the last two years, when I have taken my pen to address you, I have felt like pleading and saying, send us no more of our accustomed food: we will live on taro, bread-fruit, and the other productions of the Islands. Send us no more clothing: we will trust to the natives for that. Send us nothing more of all your good things: but, Oh do not compel us to see our number diminishing, our strength wasting, the enemy advancing, and yet send us no aid. All your good things are bitter to us, while for want of funds, you permit us to languish alone. Oh let us hear one voice from our beloved land, beside the voice of cursing: do let us meet one kindred spirit: do let us have, at least, one Aaron to hold up our hands, when faint yet pursuing. Surely we had fainted unless we had believed to see the goodness of the Lord. But Jehovah hath taken our part with those that help us, and given us rest from fear and sorrow.

We do and will continue to pray that you may be wise and strong, and live many years to promote the interests of the church in every land, and thus extend the happiness of men and bring glory to God through Jesus Christ our Lord.

In another communication from Mr. Richards, dated at Lahaina, 20th of May, 1828, and received at the same time with the preceding, he makes the following remarks respecting the caution observed in the admissions to the church, and illustrative of the extent, to which piety appears to prevail among the people of Maui.

In Christian countries things move on in the same channel, without any events to bring the church to peculiar trial. It is not so in countries where Christianity is just taking root. It is, therefore, a matter of course, that there will be more apostasies here, than in long established churches; unless there is more caution in admitting members. And this, in my opinion, is the only way to avoid the evils which have been so severely felt at some places where Christianity has been recently introduced. I have no doubt that the common rules for admitting members to the strictest churches of New England, would, if practised here, admit at once 150 members to the church in Lahaina. We have meant to be extremely cautious; and to the praise of divine grace would we speak it, among the native members of our church, not an instance of discipline has yet occurred. We tremble as we look forward, for we cannot

expect that so favorable a state of things will long continue. May we ever have wisdom from on high, to act in every emergency as the Head of the Church shall approve.

North American Indians.

PROGRESS IN CIVILIZATION.

WHEN the missionary stations among the Indians, were visited by an agent of the Board, during the last winter and spring, reports were drawn up by the superintendents of the several stations, giving a view of what had been accomplished, and of the present state of the missions, and embracing, among other topics, the progress which the Indians in the vicinity had made in the arts of civilized life, and of the improvement, if any, which was apparent in their character and condition. Some extracts from these reports will show the views of the missionaries on this subject, after careful observation made under very favorable circumstances.

What is said must not, however, be regarded as applicable to every family, or every neighborhood. The statements were intended to apply more especially to the Indians living in the vicinity of the stations; though in the Cherokee nation, they are, in a measure, applicable to the mass of the people. Many neighborhoods, there, however, have felt but very little, directly or indirectly, of the influence of the missionaries. Probably not one in five of the children, who are of suitable age to be in school, are actually connected with any school, or have ever been. Many of the adults, in that nation, never heard the Gospel preached at all; and probably not one fifth of them ever heard enough of it, to have any tolerable understanding of its truths. Eight missionary stations cannot exert a powerful influence directly over a population scattered through a territory, as large as the State of Massachusetts.

Much of the influence of the schools, it should also be remembered, is prospective. It is not yet seen; and will not be, until those, who during the last ten years have been children in the schools, become old enough to be the active men and women in the nation. Probably ten times as many of the generation, who will be engaged in the active business of life ten years hence, will be able to read, and be influenced by a knowledge of the Gospel, as were possessed of this ability and this knowledge in the generation engaged in active business ten years ago. All this influence is progressive. Every enlightened, industrious, and enterprising Indian, becomes, as a matter of course, an example, to all his brethren around him, of the practicability

of improving their condition; and, to a greater or less degree, an active promoter of their improvement. Much influence of this kind has been exerted by the Indians on one another.

All this improvement in the character and condition of the Indians is not claimed as the result of missionary exertion solely. Many causes have cooperated to produce it. Some of the Indians have themselves, by their example and influence, contributed much towards it. But all experience warrants the assertion, that complete civilization cannot be established without a knowledge of the Gospel. This is necessary as a preparative for the introduction of every other kind of knowledge and improvement.

CHEROKEES.

Brainard.

The prospects of the schools, I believe, are more flattering than they have been for years past, if we may judge from the frequent applications we have had to receive children. There has been quite an increase of exertion on the part of the parents to provide clothing for their children. There are but few cases, where we furnish all the clothing for any child: and considerable is furnished by parents of beneficiaries, although they were informed that those children who received English names would be clothed gratuitously. This disposition manifested by the friends, to assist in providing for their children, we think is encouraging; and it is an evidence, that they are improving in the arts of civilized life. It is also an evidence of their industry, as most of their garments are of their own manufacturing.

Although a less amount of good is effected by the schools than is desirable, still we believe that much good is done which will be lasting. About three hundred children have received instruction in the schools at this station; and, although a large proportion left contrary to the wish of their instructors, yet a considerable number were able to read a little in the Testament,* and all had an opportunity of acquiring some religious knowledge. And it is to be presumed that they will more readily acquire further knowledge through the medium of books and tracts, printed in their own language, than those who have not enjoyed the advantages of the school.

That the Cherokees are rapidly advancing in civilization is acknowledged by every one. Six years ago, a large proportion of the parents of our children came to

the annual examination of the schools, poorly clad, and generally dirty; but at an examination in 1826, when near 200 people attended, all without exception, were well clothed and apparently clean. Many of the Cherokees around us, may be said to be good farmers. One man, the last year, tilled about 100 acres. Some have been successful in raising tolerable crops of wheat.

The mixed Cherokees, especially, are fast improving in their manners, and every year becoming more civilized. As a class of people, they are now quite industrious. They imitate the whites in the managing of their domestic affairs, and in the cultivating of their fields. Among the full Cherokees, also, more industrious habits are perceptible. They now are beginning to feel that the raising of corn and otherwise managing the plantation belongs to the male sex. The plough is now generally introduced, and many other farming utensils, which, for ages that are passed, they were strangers to.

Carmel.

Although many vices and bad habits prevail among the Cherokees, yet, if after a full survey of their present standing, their knowledge of the arts of civilized life and their habits of industry, we should compare their situation now, with what it probably was 30 years ago, it must be acknowledged that much has been done for them, and that there is much encouragement for all those who are laboring for their present and eternal good, to press forward in their labors of love. And when it is further considered how much Christian knowledge has been diffused among them, and how many of them have embraced the religion of Jesus, and have, for many years, adorned their profession by holy lives and holy conversation; we may indulge the most sanguine hopes, that the period is not far distant, when this nation will be wholly civilized: yea, more, when they may be truly called a *Christian nation*. It is strongly impressed on my mind, from some indications of providence, which to me are very apparent, that this nation is to be the first civilized, and then to be greatly instrumental in civilizing the other tribes. Were I to offer any thing as calculated to help them forward in civilization, I would recommend the immediate printing of tracts on important points in religion and morals in the Cherokee language; and then, as far as practicable, the employment of native Christians to go to the most benighted parts of the nation, to read and explain them. Such readers would gain a hearing where missionaries

* On examining the catalogue, on which the progress of each scholar is noted, it appeared that about 150 could read tolerably well in the Testament.—*Ed.*

could not, and it would be a cheap way of doing much good.

Creekpath.

So much has been recently published, respecting the advancement of the Cherokees in civilization, that it is sufficient to say, that this part of the nation is not behind any other part. Some gross vices still prevail; but they are practised much less than formerly. Some persons, who were once drunkards, are now sober. No public effort has been made by the people to restrain these vices. The advance is owing to a general elevation of character.

The people are much more industrious than formerly, although there is great room for improvement in this respect. There are some families who would, in any country, be considered enterprising. I do not know that I was ever acquainted with any man, whose business was more promptly performed, or whose farm was managed in a better manner than that of Mr. —. This man is a half Cherokee, a professor of religion, possessed of a strong mind, and by his own exertions has learned to read within a few years. He has a very industrious, and economical family. I might speak of other families almost as strongly.

Perhaps no person has made more improvement in manners, and general appearance than —. When she commenced attending school, she was perfectly uncultivated, both in body and mind, and knew little or nothing respecting the religion of the Gospel. Her advanced age was a great hindrance to her obtaining an education; but she now speaks tolerable English, writes an intelligible letter, understands the management of domestic concerns, is easy in her manners, and what is more than all these, she is a woman of undoubted piety.

Willstown.

Every family in this settlement has a cornfield, plough, and horse or horses to till it. They keep cows and hogs, and raise horses and bees. The women spin and weave. In general, old and young are decently clad in cotton cloth of their own making, especially on the Sabbath. The season of raising corn is a time of general industry with both men and women; and perhaps we may say that most of the women are industrious the year round. But as agriculture is extended only to raising of corn, potatoes, and cotton, (except that a very few lately raise a little wheat,) the men have not a sufficient stimulus to keep up their exertions after

the season for laboring in the cornfields has passed. This is a very great evil, both as it tends to demoralize, and also to keep the people poor. The women are evidently going before the men; and we think this, at least in a great degree, is owing to their being more constantly employed. If a system of farming could be introduced, which would render labor quite productive the year round, it would, no doubt, with the blessing of God, be a great help in raising this people. It is thought now that the majority in numbers, and still more in character and influence, are decidedly opposed to the introduction and use of ardent spirits.

Candy's Creek.

The condition of the people in this vicinity is much better than it was three or four years ago. At that time, very little small grain was raised; now, almost every farm produces more or less: then, but one house in the neighborhood was furnished with any other than wooden chimnies; now, several Cherokee houses have good chimnies of brick. The improvement has been equally rapid, in regard to the commodiousness and neatness of their dwellings, &c. Since the establishment of this mission, the people have become much enlightened, and their prejudices have become weakened. Open hardened transgressors are less daring than they were before; marriage has become more common than formerly; and in many other respects, there has been a happy change.

The law which has been enacted, restricting the sale of liquors, has contributed to lessen the evils of intemperance: but the greatest check which has been given to this and other prevailing evils has been done by the power of religion. This has produced a great change in the neighborhood, even our enemies themselves being judges. Even they who have not become Christians, have generally been in some measure restrained by the power of divine truth upon their hearts, as well as from regard to character; the standard of which having become, by moral means, much more elevated than it was a few years since.

Several members of this church are quite industrious. All classes also pay more and more regard to industry; and were I able to make particular inquiry, relative to produce raised, cloth manufactured, &c. &c. I could present some cheering facts, in support of what I have asserted. It is, however, to be lamented, that a great part of the people make it a duty to labor only during certain seasons, when the necessity of immediate exertion to provide for the

support of their families, and save their crops, urge them forward. To this there are some exceptions.

Hawes.

All the families in the neighborhood raise corn and potatoes, and most of them a competency for their own use. Many of them from the fall harvest to planting, spend their time very unprofitably; and many of the young men, especially, do but little for their own good, or that of others. This cannot be applicable to the members of the church; though some of them undoubtedly spend too much of their time in riding from place to place, where no particular business calls them. When I first came here, the few who attended meetings on the Sabbath came dirty, and ragged; now, those who generally attend make it a point to appear cleanly on the Sabbath. During the two years I have spent in this neighborhood, I have seen a gradual improvement in industry, in agriculture, in cleanliness, in the knowledge of God and respect for his commandments. During the seven years I have spent in the nation, there has been a gradual but visible improvement. As the people become acquainted with the character of God, and their duty generally, so undoubtedly they will become acquainted with the comforts and practices of civilized life.

The more particular vices that prevail are intoxication, lewdness, slander, and sabbath breaking. The greatest restraint on these is a knowledge of the law of God.

CHEROKEES OF THE ARKANSAS.

Dwight.

The condition of the people is improving to a very considerable extent. A greater number of the people are engaged in agricultural pursuits every year, and to a greater extent, and with greater success. They are now also improving their buildings. Most of them have floors in their houses; and the number of good floors is rapidly increasing. Their houses are generally more comfortable and convenient, than those of the more numerous class of white people in the surrounding settlements. Most of them have gardens, in which they cultivate all the important vegetables. Generally they raise corn and cotton, not only for the supply of their families, but considerable for market. All have some stock of cattle, horses, hogs, &c. and many are getting sheep. They have poultry of all kinds in abundance. Many have very large herds, and a few have very large farms. One man planted,

the past season, 100 acres with cotton, 75 with corn, and with other articles, enough to make a total of nearly 200 acres. Their farms are well fenced.

A very great improvement has been made in dress. The females are invariably dressed well; that is, in a neat, comfortable, and economical manner, every day. A proneness to finery and extravagance is rather frequent. But few of them, as yet, wear bonnets, or any covering for the head, unless it be a handkerchief loosely thrown over it. A few wear men's hats. The men have many of them substituted pantaloons for leggins, and hats for handkerchiefs. All, both men and women, wear shoes and stockings, if they can get them; and a great proportion are able to obtain these articles. A great part of their clothing is manufactured in their own families. Many have feather beds, and comfortable and some even elegant bed furniture. Most of them have tables, knives, forks, spoons, plates, cups, saucers, &c. Many of them use coffee and sugar constantly.

At the time of our arrival among them, we found many vices alarmingly prevalent. The most common and mischievous were drunkenness, gaming, and lewdness, with its accompaniments, infanticide, conjugal infidelity, and disease. In relation to all these, there has been effected so far as we can judge, solely by the influence of the Gospel, a great reformation. There are not now consumed as many gallons of ardent spirits in a year, as there were barrels, when we first came hither. Some persons who depended almost wholly upon gambling as a source of income, now do not gamble at all. Horse racing is almost wholly done away. Lewdness, polygamy, and conjugal infidelity are now generally disgraceful; and we have not heard of an instance of infanticide within the last two years. Some of these vices, to be sure, are still prevalent. Intemperance has yet a strong hold among the people. Some of them still gamble, commit lewdness, and practice polygamy. These last are few. The belief in witchcraft, which, when we first became acquainted with the people, was almost universal, and the cause of much mischief and several deaths annually, is now fast declining, and will soon be obliterated entirely. Such a belief is already considered as a mark of weakness and ignorance. Conjuring, of course, is now an unprofitable and disreputable business. A considerable number, in different parts of the nation, aside from those who are pious or serious, now regard the Sabbath as a day of rest; and of rest not only from labor, but also from amusement.

One fruitful source of vice among these people, as well as every other, is indolence. To establish a habit of industry is the great desideratum towards the reformation of vices, and the promotion of every valuable improvement. In this respect, certainly, there is a change for the better; but still there is a great deficiency. Probably the present generation must be succeeded by another, before the habit of industry will be general. Piety and example, however, it is hoped, will do much towards this object. Avarice might, and probably would, wholly overcome the long established habit of indolence; but this is a vice which must be carefully and zealously opposed. Doubtless it is our duty to urge perseveringly every lawful motive to industry.

CHOCTAWS.

Elliot.

We think that considerable advancement has been made within the last four or five years, by the Choctaws in this vicinity, particularly in the cultivation of cotton, and raising live stock of various kinds. It has been ascertained that 124,000 pounds of cotton have been raised, the past year, within 60 miles of Elliot, between the Yelobusha and Black Creek. Most of the adult natives cultivate more or less land, on which they raise corn, beans, peas, sweet potatoes, pumpkins, &c. Many raise cotton for their own use, and manufacture it themselves. Most of the people possess cattle, and horses, and generally every child in the family owns some of these animals. There are but few who spend even the autumn and winter in pursuit of game, compared with the number formerly thus employed. When they have gathered in their own harvests, they repair to the cotton plantations, where they find employment three or four months in picking cotton. They receive one dollar a hundred pounds for picking, and are fed. It is supposed, that nearly 1,000 Choctaws were thus employed, the two last years, by the cotton planters, within the nation, and in the state of Mississippi. One white man, who has a native family, had 80 acres of cotton, and employed 70 natives, during the last autumn.—They weave blankets and various kinds of clothing.

Intoxicating liquors are the bane of this people. Many individuals from the surrounding white settlements, make it their principal business to trade with the Indians; and the staple article is whiskey; notwithstanding all the statutes of the government of the United States to the contrary. Some have the hardihood to bring cargoes of the article into the heart of the Indian country, and to remain with their boats till they

have retailed it all to the people; and then retire in safety, denouncing death to those who shall inform against them. Many arguments have been used to convince the Indians of the mischiefs of intoxication. They readily grant that it is an evil; but excuse themselves by saying that many white men get drunk as well as they, and white men make whiskey and sell it to them, or they could not obtain it. But for this evil, we consider the Choctaws the most peaceable, obliging, and honest people we ever knew. Theft, except in articles of small value, is rarely known; unless it be in the case of articles, for which whiskey is offered in exchange.—After living among them seven or eight years, we have not known a personal combat between adult males when sober.

Mayhew.

The progress of the Choctaws towards civilization is slow, but very perceptible. They are more industrious, live better, have better habitations, and wear better clothes, than formerly. Several blacksmiths' shops have within a few years been established, in different parts of the nation. These are a great benefit to the people. In three of these shops the work is performed by young men, who are natives. Two of these were members of our schools. One of them acquired all his skill with us; the other a part of it.

In this section of the nation, a great, and, it is to be hoped, an effectual check has been given to intemperance. Two years ago, ten persons, in less than two months, lost their lives in consequence of whiskey. Six of them were killed. During the two last years, only one man has lost his life by intemperance, and he was drowned.

Goshen.

It should be remarked, that, with the exception of a very few families, the people in the vicinity of Goshen have made far less advances in civilization, than perhaps, any other portion of the Choctaws. This backwardness probably had its origin at a time, and from circumstances, which cannot now be traced.

Although the Gospel has not yet proved the wisdom and power of God to the salvation of souls, yet to say that it has had no influence, would doubtless be untrue. Comparing the condition of this people now, with what it was when the mission was established, it is manifest that some progress towards the habits of civilized life has been made. Especially is this observable of those in the immediate vicinity of Goshen. They have more clothes,

larger fields, better farms, and are more industrious, less given to intoxication, and provide better for their families, than formerly. In the article of dress, very considerable improvement is visible. When this station was first formed, I did not know of more than one or two females within many miles, who dressed like the whites. The persons of the men especially, were left almost entirely bare. But now many of them, both men and women, have decent clothing, especially the young and middle aged.

The people are more disposed to work than formerly. Some of them raised cotton the last year. One man carried several bags to the white settlements to be ginned. Several of our neighbors are this spring preparing cotton fields of an acre or more. This may appear small; but, contrasted with the condition of this people, even four years ago, it seems no inconsiderable advance. An improvement in their manners is also perceptible. They are less rude and indecorous, and have more regard to their personal appearance, and also to the feelings of the missionaries.

Having been unaccustomed to labor, and having grown up to manhood, under the preposterous idea, of its being beneath the dignity of a warrior to work, the disposition to indolence is inwrought into their very constitutions. And until the powerful and purifying motives presented by the Gospel shall awaken their minds from the deadly influence of this disposition, we cannot expect to see this people become industrious, or elevated to the rank of civilized life. With the more enlightened, love of gain may perhaps influence a few

to become industrious; but the distant prospect of riches, acquired by honest industry, presents too feeble a motive to the great mass of this people, to overcome the combined influence of their habits and prejudices.

Intoxication is a destructive vice, which the people have facilities for indulging. Many unprincipled white men are settled on the borders of the Indian lands, for the express purpose of selling them intoxicating liquors; and many of the Choctaws barter for whiskey, at an exorbitant price, their horses, hogs, skins, fowls, blankets, and indeed, all that they have. There is, however, less intoxication, and fewer murders committed in consequence of it, than formerly. The first year after this station was occupied, there were twenty murders committed, within a few miles of Goshen, in drunken affrays. The last year, but two instances of murder, committed in the same compass, came to my knowledge. The Choctaws attribute this check to the influence of their chiefs.

Aiikhunna.

We think this people are improving slowly. They have better houses, larger fields, more farming utensils and household furniture, and wear better clothing than formerly. This missionary station has furnished a market for their surplus produce, which they exchange for necessary articles of clothing, furniture, and utensils. This has excited in some a spirit of industry quite commendable. Several families have a considerable and increasing stock of hogs, cattle, and horses.

Proceedings of other Societies.

FOREIGN.

Labrador.

MISSION OF THE UNITED BRETHREN.

A BRIEF view of the present state of the mission among the Esquimaux in Labrador, has been inserted in the survey, on the second page of this number. The United Brethren's Missionary Intelligencer, for the second quarter, 1828, contains pretty full statements respecting the success of this mission and its present prospects. The first of these stations was formed nearly 60, and the last more than 50 years ago. Much has been done by the missionaries to introduce the useful arts and provident skill of civilization, and what is still more important, the comforts of Christianity, into the huts of the depressed Esquimaux: and it is truly gratifying to witness

this kind interference in behalf of a people whose climate is so rigorous, whose means of subsistence are so scanty and precarious, and whose exposures of every kind are so constant. No people seem more to need it, or to be more willing to avail themselves of it.

Hopedale.

Our schools have been diligently attended, and we have observed, with pleasure, the progress made by many of our pupils, both in reading and writing, and in committing to memory passages of Scripture and hymns. It is a subject of our daily prayer, that our young people may not be satisfied with this outward apprehension of Scriptural truths, but that those truths may be savingly applied to their hearts and consciences, and produce the effect for which the word of God authorizes us to look. Our dear children we especially commend to the tender care of that Saviour, who knows best how to draw them unto himself. Since the date of our

last letter, three children and five adults have been baptized into the death of Jesus, three adults have been admitted to the enjoyment of the holy communion; nine have become candidates for that privilege, and four have been received into the congregation. Eight persons have removed to Nain. One couple has been married. A young married man, a communicant, lost his life by the upsetting of his kayak. From what we know of his spiritual state, we can indulge the cheering hope that he has entered into that rest which remaineth for the people of God.

Our congregation consists at present of 64 communicants, 16 candidates, 21 baptized and received adults, 16 candidates for reception, 80 boys, and 33 girls. Two children excepted, all the inhabitants of our place have been baptized at one period or another, so that the class of candidates for baptism has, at least for a time, become extinct. The number of souls under our care amounts to 182.

In regard to the temporal subsistence of our congregation, the divine blessing has also been abundantly vouchsafed. Both during the winter months, and the early part of the present summer, our people were very successful in procuring the necessities of life. The mercies, both spiritual and temporal, which we have enjoyed at the hands of our gracious heavenly Father, are indeed more than can be numbered; we feel ourselves utterly unworthy of them, and can only bring Him, in return, the sacrifice of an humble and grateful heart.

In behalf of the servants of the Lord, in other churches, whom he is pleased to employ as instruments for the extension of his kingdom on earth, we fervently pray that they may enjoy a large measure of his grace and support, and that spirit of love and brotherly union, which is a distinguishing mark of the followers of Jesus. The venerable British and Foreign Bible Society, through whose liberality our Esquimaux congregations have been supplied with copies of the word of life, is especially an object of our intercessions; so are the various associations in aid of our missions, and of those carried on by other religious societies.

Nain.

As to the spiritual course of our Esquimaux congregation, we have had much cause for rejoicing; for we have had manifest proofs of the grace which prevailed among them. The Lord our Saviour was, according to his promise, present with us when we met in his name. This was most powerfully felt by occasion of the administration of the holy sacraments of the Lord's supper and baptism. Most, if not all of them, diligently attended the church-services; and no doubt, even some, who came only for form's sake, were not always in vain at the church, where they would hear what Jesus had done and suffered to deliver them from the dominion of sin. But though, in general, we could rejoice, there was not wanting some cause for sorrow. One of the baptized, but who had been sometime excluded, conducted herself in so improper a manner, that we were obliged to send her away to Kippokak.

The schools and other useful exercises have been attended with all diligence; and the hymns the children learnt in them have greatly contributed to the liveliness of our public worship. The congregation has increased in number, having

received an addition of eight persons, who have removed hither from Hopedale. One of them, however, the father of a family, departed this life, and was the only inhabitant we lost by death. Since the sailing of the ship last year, nine adults and eight children have been baptized, 16 persons admitted to the holy communion, and three received into the congregation. The number of those belonging to the congregation is 231, of whom 90 are communicants, 50 baptized adults not yet admitted to the Lord's supper, 91 baptized children, and two candidates for baptism, and eight on trial: in all, 241.

The accounts you have sent us of our congregations and missions in other parts of the world, excite us to praise and thanksgiving for the Lord's mercy towards us as a church; and we commend anew to his grace and favor all those whom he employs in his vineyard everywhere. May he strengthen them in their work, and remove all obstructions, that his Gospel may be made known among all the nations of the earth.

Okkak.

In regard to our Esquimaux congregation, we may observe, that it is not unlike a hospital, containing patients of various kinds, and that, according as each attends to the prescription of the good Physician, applies to himself the merits of Jesus's life, sufferings, and death, and takes out of his fulness grace for grace, in the same degree does he approach to perfect soundness; and, being purged from dead works, is enabled to serve the living God. All appear to be convinced of their lost condition by nature, and all from time to time assure us that it is their earnest desire to live to the joy and honor of their Redeemer; but many have still to learn, and the humble frame of a pardoned sinner, and the daily experience of the cleansing power of the blood of Christ, are altogether opposed to that spirit of presumption which says, "Let us continue in sin, that grace may abound." To warn them against this fatal delusion, we account our sacred duty; and now that the New Testament is in the hands of all who can read, we often draw their attention to our Lord's sermon on the mount, and to the epistles of the apostles, as containing every necessary direction for a godly life and conversation.

On the 13th of September, 1826, we celebrated with our Esquimaux, a solemn and blessed jubilee, fifty years having elapsed since the commencement of the mission at Okkak. On a retrospect of the numberless mercies bestowed upon our Esquimaux flock, during this period, and of the divine support experienced by our predecessors, exposed as they were, to labors, difficulties, and perils of no common order, our minds were filled with astonishment, and our hearts with gratitude to the Lord our Saviour. Among the services of this day, were the baptism of two adults into the death of Jesus, and the celebration of the Lord's supper: after which the people returned into their tents, joyful and glad of heart, for all the good which the Lord had shewed unto them.

During the past fifty years, 240 adults, and 210 children, have been baptized at Okkak, and 151 persons admitted to the holy communion; 165 have departed this life. The congregation consists at present of 97 communicants, 15 candidates for that privilege, 26 baptized adults, 119 baptized children of both sexes; in all, 257 persons. To this number may be added, 31

candidates for baptism, and 51 persons, adults and children, who are receiving instruction, though not yet members of our church. The total of individuals under our care, residing at Okhak, amounts to 353.

"Since the departure of the ship from our coast, in August, 1825, 12 adults and 19 children have been baptized, 11 persons have become communicants, 20 children have been born, and nine adults and nine children have departed this life. Our prayer and communion days, have been seasons of especial blessing and of refreshment from the presence of the Lord. In the course of the past year, we experienced anew the merciful and sympathizing care of our great High Priest. He has forgiven the sins, and remedied the deficiencies of his feeble servants, and of the faithful among the souls committed to their ministry: with him we have at all times found counsel, help, and comfort. The schools under the care of the brethren Stuerman and Koerner, have been diligently attended, and we hope with benefit to both young and old. Among our young people there prevailed too generally, about the beginning of the last twelve months, a spirit of levity and indifference to their eternal interests, but it pleased the Lord, by means of a very distressing occurrence, to bring many of them to serious reflection.

On the 11th of October last, six single men and a boy set sail in a boat, built and rigged after the European fashion, for the purpose of fetching wood from the other side of our bay. On their return, they were overtaken by a violent storm, and after driving about in the dark for some time the boat upset, and all on board perished. None of the bodies were found, excepting that of the boy, which had stranded on the farther side of the bay, and having been conveyed to the settlement, was interred in our burial ground, after a discourse suited to the occasion. This melancholy event, excited a feeling of universal sympathy: the six Esquimaux having all of them mothers or sisters to provide for. Their ages were from 18 to 24, the boy was 15 years old.

In the beginning of the winter, our Esquimaux had rather a scanty supply of food, as is but too frequently the case; but after the new year, they were tolerably successful in catching seals. The early appearance of the codfish on our coast, before the end of July, has now opened to them an abundant source of subsistence; and we do all that lies in our power, to encourage them to lay in a stock of this description of food, sufficient for the support of their families, during the approaching winter.

Our visitors from the north, have again been numerous. Seven boats full of heathen Esquimaux arrived at different times, for the purpose of traffic; and most of them listened with attention to what they heard at church, or in private conversation, concerning the love of Jesus to sinners. None, however, could resolve at present to forsake heathenism, though many appeared convinced of the truth of the Gospel.

Summaries.

THE following summaries of the operations of some of the principal Missionary Societies in Great Britain, are gathered from their respective annual reports, read the last spring or summer.

WESLEYAN METHODIST MISSIONARY SOCIETY.

The Wesleyan Methodists have missions established among the Catholics in Ireland, and France, in Sweden, in the Mediterranean, in Continental India and Ceylon, in the Islands of the Southern Pacific, in Southern and Western Africa, in the West Indies, and in North America.

Stations, including eight which are temporarily vacant,	138
Ordained Missionaries,	183
Native Assistants,	11
Members under the care of the Society,	34,892
Increase the last year,	2,034

CHURCH MISSIONARY SOCIETY.

The Church Missionary Society have missions in West Africa, the Mediterranean, Continental India, Ceylon, Australasia, West Indies, and among the North American Indians.

Stations, exclusive of out-stations in India,	47
Teachers—	
European Clergymen, 38 English and 16 Lutheran,	54
Laymen,	35
Women,	51—140
Native Assistants—	
Ordained Clergymen,	1
Catechists, Schoolmasters, &c.	338
Females,	19—351—491
Schools:—Male,	220
Female,	75
General,	9—304
Scholars:—Boys,	9,553
Girls,	2,364
Youths and Adults,	644—12,541

LONDON MISSIONARY SOCIETY.

The London Missionary Society have missions under their direction, in China, India, Russia, the Mediterranean, South Africa, and African Islands, South Sea Islands, and the West Indies.

Stations, including six temporarily vacant,	94
Persons employed—	
Ordained Missionaries,	78
Teachers and Artisans,	19
Native Assistants,	44—141

DOMESTIC.

AMERICAN BIBLE SOCIETY.

Exertions to supply the Destitute with the Bible.

A GENERAL view of the extended operations of the American Bible Society was given in the abstract of its twelfth annual report, p. 360, of the last volume. It appears from the periodical publication of the Society that the exertions of auxiliaries to supply destitute families within their limits, with copies of the Bible, are still going on; and an increased feeling of responsibility and increased vigor are manifested, in searching out the destitute and furnishing the needed supply. It is well ascertained, and the truth seems to be in some measure felt, that, if moral deserts are to be clothed with verdure, it must be done by careful and laborious cultivation. The nature

and origin of the evils prevalent in the community were never so well understood as they are now. The reason why the world is no better, is, that the influence of divine truth is felt in so slight a degree and to so limited an extent. The method of melioration is to bring the truths of revelation into contact with the conscience of every individual, and leave it there to produce its effect, under the direction of the Holy Spirit. All who believe the Bible to be the efficient instrument in reforming the world, and especially those who conduct the affairs of Auxiliary Bible Societies, should feel that they must not wait for the Bible to be sought after; but must feel uneasy until it has gone, desired or not desired, to every dwelling. The following remarks, addressed to auxiliaries and distributing agents, are taken from the society's publication for November.

At the present day, a very common topic of conversation among Christians, is, "How many families are there in the county without the Bible?" In many instances this question can now be satisfactorily answered, or at least, it can be told how many *were* without it, a short time since. In relation to about *one half* of the entire population of the United States, there stands a resolution that "every family" shall be in possession of this holy volume. It is hoped and believed by many, that these resolutions and investigations will continue to be made, until every county in the Union is supplied. There are, however, numerous auxiliaries which have not yet begun this all-important work.

To such we would respectfully put the following inquiries: "How many are there *probably* within the prescribed limits of your society which have no Bible? Is not the number, think you, much greater than most of you now imagine? Is not every family, which is living without a Bible, neglecting all other means of grace, and in the broad road to ruin? Is there any probability that these families will ever have the Bible, unless it is furnished to them by your efforts? What, then, is your immediate duty?"

Some auxiliaries have expressed to the parent society their willingness to undertake the supplying of all the destitute around them, in case they can be furnished with Bibles by the parent society. To such the Managers would say, let each auxiliary *first* ascertain, by *faithful inquiry*, how many within their boundaries are without the Bible, and how much money can be raised by themselves, for the purchase of this book. When this is done, the Managers will do all in their power to make up the deficiency. But, let the investigations be made *first*, and all done by themselves which can be.

In exploring and supplying the wants of a county, the visitors cannot be too faithful in impressing on those who receive a Bible gratuitously, the solemn character of that book, and the importance of giving earnest heed to its sacred contents. Many a family has been aroused from its moral lethargy and sin by the visitations of Bible agents. They caused the word left to be read, and, by the divine blessing, it became the savor of life unto life. We should hear of more effects like these, were distributing agents more solemn and faithful in their work.

Although resolutions to supply every destitute family with a Bible, have been adopted, and to a considerable extent executed, in reference to districts embracing more than half the whole population of the Union; yet much remains to be done. That it may be seen with what promptness and zeal investigations on this subject are entered into, in different and remote parts of the country, extracts from the reports of two auxiliaries, found in the publications of the Society, are inserted here. The first is from the report of the Auxiliary of Oxford county, Maine.

Resolved, That the state of the County calls for more vigorous exertions in the cause of the Bible Society.

This resolution the mover supported by a statement of facts in detail. The mover had explored the town in which he lived—had *visited every house*—had ascertained the number of destitute families, the whole number of Bibles and Testaments, and the number of readers. He had found 31 families who had not a whole copy of the Scriptures, and a considerable number who had none at all. He found the increase of population in town, from the census of 1820, to be 50 per cent. Presuming on that town as a fair scale of calculation for the county, both as to the want of the Scriptures and the increase of population, he had added on to the whole county 50 per cent. increase from 1820, which makes it now over 37,000. He supplied six families, and cast on the remaining 95, which will give more than a *thousand* families, in the county, which are now destitute of a whole copy of the Bible, and several hundred which have not one particle. This statement produced a surprising effect: almost every one seemed inspired with an inextinguishable zeal.

The clergymen present then volunteered their services to superintend the exploring of the whole county before the last day of February next; and rose one after another, and gave their names, and the names of the towns and plantations they would visit, till all the county was taken up.

The other extract is from the Report of the Auxiliary of Edgefield, district S. Carolina.

The attention of your agent has been directed mainly to the most indigent parts of the district, where the want of the Scriptures might naturally be expected to be the greatest, in order that the Bibles and Testaments on hand might, as speedily as possible, be put into circulation, and the destitute supplied. In doing so, he went from house to house, without distinction of rich or poor, and took down an accurate account of the number in each family, the number of readers, and the number of Bibles and Testaments with which they were supplied. The result of this investigation has been as follows: Out of 210 families, whose names are taken down, including 1180 individuals and 540 readers, 70 families have been found to be entirely destitute of any part of the Scriptures. From this data, some probable estimate may be made of the wants of the whole district. According to the census of 1820, there were, in the district of Edgefield, at that time, 12,064 white inhabitants, and it is supposed by a judicious individual, well acquainted

with the district, that the white population has not increased, owing to the number of deaths and removals, since that time. Supposing this opinion to be correct, and the same proportion as above to exist between the number of families and the number of individuals, there are now in the district 2147 families. Two thirds of this number may reasonably be supposed to be on a level with those visited by your agent. This will appear evident, when we reflect that those who belong to the middle and poorer classes of society, live much more contiguous to each other, and present a much more dense population, than those belonging to the richer class. Now, supposing the one third part, or richer class, to be all supplied with the Scriptures, and the remaining two thirds to be in the same state with those whose names are taken down, one third of whom were found entirely destitute, 477 would be the number of families destitute of the Scriptures. Some abatement of this number, however, must be made, on account of the operation of the Ridge society, within the bounds of this district, and that of your own society, through your agent, by whose means 39 of these destitute families have been supplied with the whole or parts of the Scriptures. It will be recollected, however, that the operation of the Ridge society has been in the bounds of three districts, to each of which it is contiguous. On the whole, it may be concluded as a moderate estimate, that there are now, in the district of Edgefield, 400 families, including 2257 individuals, entirely destitute of the bread of life. It is believed, that if the actual investigation could be made throughout the whole district, in the way in which it has been commenced, this number would be found too small rather than too great. One hundred families only, of the 210 whose names are recorded, have been found to be in possession of the whole volume of inspiration: and if the same proportion exists among two thirds of the families of the district, it will require 749 Bibles to enable the society to furnish every destitute family with the whole word of the Lord. It is here designed not to make an exaggerated statement of the wants of our district, but a sober estimate, drawn from an actual investigation of several sections of the district. In some neighborhoods visited by your agent, more than one half were found to be entirely destitute; and it was only by taking the families, one with another, on the way to such neighborhoods, that the proportion was reduced to one third. To say nothing about those families but partially supplied with the Scriptures, 2257 souls, living and growing up, in a Christian country, without the oracles of God, ought to be a cause of alarm to the friends of society and of religion, and ought to prompt to increased activity and exertion in the Bible cause.

The auxiliaries just referred to are not the only ones which are actively and systematically taking pains to ascertain how many within their limits have not the word of God to read, and are determined on supplying them. Many other auxiliaries are doing the same, and with equal vigor. Many have already done the work, and now look over their limits, and know that there is light in every dwelling—the word of life, to instruct, to restrain, to purify, to comfort, and to prepare for heaven. If all auxiliaries would pursue a similar course, our whole

population might be supplied with Bibles as rapidly as copies could be procured. It is to be hoped that our country may never again be so destitute of the Bible as it has been; and to prevent this, all those portions which have been supplied need to be looked after and kept supplied: otherwise, with our increasing population, especially in the more growing States, there will be another famine of the word, and another general effort demanded.

Nineteen new auxiliaries were recognized between the first of May and the first of November.

The following extracts from an address of the Managers of the parent society to their auxiliaries, give a fair view of the field now open for the labors of Bible societies, and of the importance of their not being satisfied with merely supplying the destitute within their own limits. Within whose limits are the whole 600,000,000 of heathens and Mohammedans? and how will they be supplied with Bibles, if no Bible society does more than supply the destitute within its own limits?

The late unparalleled demand for books has greatly increased the application for credit, so that not less than 30,000 dollars have now become due. Wishing still to accommodate auxiliaries, and unwilling to stop the presses, the managers have recently been under the necessity of borrowing money, and the society now labors under no little embarrassment. The expenses of the establishment for paper, printing, and binding, are now not far from 10,000 dollars per month, and must be increased still more to meet the pressing demands for the Word of Life. What is to be done? The society does not belong to the Board which superintends its affairs. It belongs to the great Christian family of the United States. The managers have greatly enlarged their apparatus for printing and binding, and if means are furnished, Bibles to almost any amount can be prepared. Let, then, the auxiliaries prepare for an effort. Let those which can, forward without delay, their dues to the parent society. Let as many as can, in future, pay for their books at the time of purchase. This will greatly facilitate the operations of the society.

We have thus far spoken of books delivered to purchasers, to auxiliaries. But there is another view of the Bible cause to be taken. Whence are to come the means to prepare the Scriptures for such auxiliaries as cannot supply their own wants? What is to be done to enable the society to send forth the Bible to Spanish America, to Greece, to Ceylon? *One thousand dollars are now wanted to send this blessed book to the Greeks, and twice that sum to send it to Ceylon, where the missionaries are requesting it for their schools.* The auxiliaries, therefore, ought to do more than simply to supply their own wants; they should, if possible, forward a surplus to supply the wants of those who are sitting in the region and shadow of death. This great society has something more to do, than merely to circulate the Bible through our own country—it has the world for its field, and should feel that its work is never done till every nation under heaven is blessed with the light of Revelation.

Miscellanies.

MEMOIR OF THE REV. LEGH RICHMOND.

AN edition of the memoir of the Rev. Legh Richmond, author of the *Dairyman's Daughter*, *Young Cottager*, and other religious tracts, which have been read extensively and with great interest, in this country as well as in England, has lately been published by Messrs. Crocker and Brewster, of Boston, and J. Leavitt, of New York. The American editor has very judiciously abridged the work, principally by omitting matter, which was local as to its bearing and interest, together with many extracts from those works of Mr. Richmond, with which readers are already very generally acquainted. It is known to many that the subject of the memoir was a warm and steady friend of all the great religious charitable societies of his own country; and that he was, for several years, one of the secretaries of the London Tract Society. He was much devoted to the promotion of foreign missions, and was, during a considerable portion of his life, a very laborious and successful agent of the Church Missionary Society, and of the Society for the promotion of Christianity among the Jews. His journals and reflections, especially while on these agencies, contain much to interest and instruct the friends of missions. In his letters to his family, there is much advice of peculiar value to young persons and to parents. All the friends of Christ will be profited by becoming acquainted with such a disciple.

As Mr. Richmond commenced his labors in behalf of missions, when they were not so much the subject of thought and interest in England as they are now, he had opportunity to observe the change of public sentiment in regard to them, and the effect, which exertions to extend Christianity abroad have on the state of religion at home. The following extract from the memoir relates to this subject.

It was the establishment of missionary views and principles, the correction of errors, and the removal of prejudices, and the enforcement of the claims of Jews and Gentiles on the prayers and benevolence of the Christian public, which formed one of the most prominent features of usefulness in these tours: we may add another, of which he never lost sight, in preaching either for Jews or Gentiles, viz: *the interests of personal religion, and the close connexion of missionary objects with the advancement of personal piety*. While he spoke of the souls of the heathen or Jew, he faithfully reminded his hearers of their own; admonished them of their obligation to improve their Christian privileges; and of the possibility of many, at the last day, being admitted "from the east and from the west, and from the north and from the south," while the

children of the kingdom might be cast out;—that nominal Christianity was, after all, little better than heathen ignorance; while it involved greater guilt, and a more tremendous responsibility;—that personal religion was one of the best securities for missionary zeal and exertion; and that no one was ever likely to be successfully engaged in communicating the Gospel to others, till he had first felt its power and experienced its peace in his own heart.

The writer of this memoir can state, from his own personal observation, that the improved tone of moral feeling, and of attachment to the distinguishing truths of the Gospel, which is now so perceptible throughout the kingdom, may, to a considerable extent, be traced to the influence of these and similar missionary excursions. He has often heard his lamented friend observe, in the earlier days of these institutions,—"the public mind is gradually undergoing a great moral revolution. Ten or twelve leading men are doing all the work, and bearing the burden and heat of the day. It will be comparatively easy for those who come after us; but the prejudice, the opposition, and the conflict of opinion, it is ours to encounter: and these difficulties are good for us; for they convince us of our own weakness, and show the excellency of the cause, and the power and strength of God in its success and progress." "Incalculable is the national good which is daily springing up from such exertions. It now appears capable of demonstration, that the moral wilderness will eventually blossom as the rose, through the blessing of God on Bible and missionary institutions. The opposition of error and prejudice languish and decay; while the triumphant career of sacred benevolence conveys life, light, peace, and love; and bears unequivocal evidence to the universe, that 'God is with us of a truth.'"

Undoubtedly every reflecting Christian in our own country, who has observed the progress of religion, during the last twenty years, has formed the same conclusion for himself.

The following passage exhibits the influence exerted on Mr. Richmond's own parish by an interest in the cause of missions, and will doubtless be found to correspond with the experience of ministers in our country.

He endeavored to enkindle in the breasts of others, the flame which warmed and animated his own. He therefore drew attention to these subjects—introduced them into his sermons; described the state of the heathen world—their idolatries—their atrocious rites—the burning of women on the funeral pile—their awful ignorance—their perishing state, and the bounden duty of Christians to send them that Gospel, which the mercy of God had put into their own hands.

It has been said, that such objects are too remote to engage the attention of the poor; and that their poverty disables them from contributing any thing to their support. But the principal qualifications for appreciating missions, is a sense of the worth of an immortal soul: and he who knows the value of his own soul, be he poor

or rich, needs no other argument to inspire a desire to save the souls of others: and it must be mentioned to the honor of the lower classes, that they have been found to be the most valuable and efficient friends of missionary exertions; not only by the fervor of their prayers, but also by the amount of their pecuniary contributions. To many of them may be applied the touching commendation of the apostle, when speaking of the poor disciples of Corinth—"In a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us, with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints: and this they did, not as we hoped, but first gave their own-selves to the Lord, and unto us by the will of God."—2 Cor. viii. 2-5.

The people of Turkey soon expressed a desire to contribute their aid; and a Bible and missionary society were accordingly established. Mr. Richmond found the introduction of these subjects to be attended with the happiest effects. His people acquired more enlarged views; they read their Bibles with increasing interest; comprehended better the scope of prophecy, and the future spread of the everlasting Gospel among all the nations of the world; they prayed for its accomplishment, and the cause of missions became dear to their hearts. There was also a re-action upon themselves,—they were led to a more earnest examination of their own state before God. In reading the simple narratives of poor negroes mourning for their sins, or rejoicing in the peace and consolations of the Gospel, they caught the happy contagion; they wondered to see emotions described so like their own; discovered that the human heart is every where the same; and that the grace of God, confined to no clime or color, can impart its saving influences to men of every nation, tongue, and kindred. In thinking of the souls of others, they became increasingly interested for their own; and learned to implore that grace with renewed earnestness for themselves, the transforming power and efficacy of which they saw, in the instance of a once-benighted heathen.

STATISTICS OF THE PRESBYTERIAN CHURCH.

The first presbytery in the United States was organized at Philadelphia in 1704: the first synod in 1716: the first general assembly met in 1789. There were in May, 1823, 16 synods, 90 presbyteries, 1285 ordained ministers, 194 licentiates, and 242 candidates in different stages of their education. Of the ordained ministers, 240, from infirmity, or being engaged in other pursuits, or other causes, have no stated congregations: leaving 970 acting as pastors or stated supplies. There are 1968 churches, (of which 900 were founded by missionaries,) a gain of 764 within the last 10 years. Of these 636 are without pastors or stated supplies; and 302 others have the service of only 226 ministers, making the really destitute churches 912. The returns show 146,306 communicants, of which 15,095 were added the last year; the actual increase being 11,023. The missionary funds collected amounted the last year to \$23,993 50; the number of missionaries 47. The number of persons connected with presbyterian congregations in the United States, is estimated to be 2,194,620; having more than doubled during the last 20

years. In 1843, it will probably be 5,000,000: and if the increase in the number of ministers should be in the same ratio as during the last 20 years, and reckoning one minister to 1000 souls, 2,593,000 will then be destitute of a stated ministry.—Two thirds of all the colleges, theological seminaries, and other academic institutions in the United States are within the limits of the presbyterian church.—*Abridged from the Philadelphian.*

MISCELLANEOUS INTELLIGENCE.

AFRICA.

Rev. Messrs. Hencke, Salbach, Holswarth, and Schmid, embarked at London, in October last, for Acra, on the Gold Coast, in Western Africa. Messrs. Monro and Peck, and Mr. and Mrs. Marshall, embarked about the same time; the two former for Sierra Leone, and the two latter for the River Gambia, under the patronage of the Wesleyan Missionary Society.

MEDITERRANEAN.

At the press of the Church Missionary Society, established at Malta, 54,500 copies of different works, designed to convey religious instruction principally, have been printed: 13,500 in Italian, 18,000 Greek, and 23,000 in Arabic. Of these, 33,934 copies have been distributed.—*Report of the Ch. Miss. Soc.*

FRANCE.

Catholic Clergy. In the list of the Catholic clergy of France, there are five cardinals, 20 prelates promoted to the peerage, four who are members of the king's privy council, 14 archbishops, 66 bishops, 408 vicars-general, 844 titular canons, 1788 honorary canons, 36,649 parish and other priests in activity. The total number of priests in the Gallican church is 52,457; or, according to the population of France, exclusive of Protestants, is in proportion of one to every 550 souls. The number of students, who are candidates for orders, is 44,241. There are 19,340 nuns, distinguished under different denominations, in 3,024 establishments. The whole sum allotted for the ecclesiastical establishment from the national treasury, amounts, according to the accounts of that department, to about 34,000,000 of francs, or \$6,596,000. What is received by the clergy, from other sources, would probably raise the sum to about \$10,000,000.

Protestants. From the statistics of the reformed churches of France, it appears that the Protestant Calvinistic communion have, in that kingdom, 438 places of worship, and 305 officiating pastors. There are among them 451 Bible societies and associations, 194 missionary societies and associations, 59 ecclies and depositories for the circulation of religious tracts, 8 provident societies, 79 Sunday schools, and 399 elementary and boarding schools. For the education of young men for the sacred office, there are two theological faculties, one at Montauban, and one at Strasbourg.

DENMARK.

It appears from official returns, that on the 31st of December, 1823, there were, in the kingdom of Denmark, 244 schools on the Lancasterian plan; and that at the close of the year 1827, they had increased to 2,003. During the early part of the year 1828, the number increased to 2,377.—*Lon. Con. Mag.*

GREAT BRITAIN.

The last Report of the Wesleyan Methodist Missionary Society, states that the number of missionary stations under its care in different parts of the world, is 138; and the number of missionaries employed, is 183, exclusive of catechists, &c. The number of members in all the societies at these stations is 34,892; of whom 27,606 are negroes and people of color in the West Indian colonies. The returns of the number of children in the mission schools is not complete; but the number reported is between 16,000 and 17,000; showing a great increase during the year. *Rep. of Wes. Miss. Soc.*

Death of Missionaries.—In a single month the ten following instances of mortality among the missionary laborers of the London Missionary Society are noticed: Rev. John Davies, of Demerara, and Mrs. Smith, wife of the late Rev. Mr. Smith, of the same field; Rev. Mr. Trawin, of Calcutta; the Rev. Evan Evans, of Africa; Rev. Mr. Gordon, of Vizagapatam; Mrs. Humphreys, of Malacca; Mrs. Yuille, Seleninsk; Mrs. Salmon, of Sumat; Mrs. Paine, of Bellary, and Mr. Hovenden, the printer, at Madagascar. —*London Miss. Register.*

The British and Foreign Bible Society have promoted the distribution, printing, or translation of the Bible, in whole or in parts, directly or indirectly to the following extent; viz.

Reprints,	42
Retranslations,	5
Languages and dialects, in which the Scriptures had never been printed before the institution of the society,	58
New translations commenced or completed,	38
Total,	143

—*Rep. of Brit. and For. Bible Soc.*

DOMESTIC.

There are 90 Marine Bible Societies in the United States. Within the last 12 years, they have received donations amounting to \$1,119 23: and have

remitted to the American Bible Society for the purchase of Bibles, \$8,532 12.—*Sailor's Magazine.*

Sailor's Magazine.—The American Seaman's Friend Society have commenced the publication of a Magazine, four numbers of which have been already issued. It is a monthly pamphlet of 32 pages, 8 vo., and is designed to be a vehicle of information to seamen, and the instrument of awakening the benevolent feelings of the community in their behalf. Though more especially designed to instruct seamen, and promote their religious improvement, yet, by the variety of its matter, particularly respecting the naval and other maritime affairs of this and other countries, it is well adapted to interest and instruct all classes of readers. The work is edited by the Rev. Joshua Leavitt, Secretary and General Agent of the Society; and the demand for it is such that an edition of 5,000 copies has been printed.

Bibles and Tracts for Greece.—The Managers of the American Bible Society have appropriated \$500 to the General Missionary Society of the Episcopal Church, for the purpose of purchasing and circulating such translations of the Bible as are suitable for Greece, under the care of the Rev. J. J. Robertson, who has embarked for that country, as the agent of the latter society.—The American Tract Society has appropriated 25,000 pages of tracts to the same society, and \$150 for the purchase of tracts translated from the publications of the society into any of the languages of the Mediterranean, to be distributed by the same gentleman.—*Philadelphia Recorder.*

American Board of Missions.

QUALIFICATIONS OF A MISSIONARY.

INQUIRIES are frequently made by those, who contemplate engaging in missionary labors, respecting the character and qualifications, which are requisite for such an employment. Such persons make their inquiries, for the purpose of being able to judge whether or not it is proper that they should devote themselves to the service of Christ among the heathen. The inquiry is certainly a suitable one; especially among candidates for the ministry, and those who are capable of teaching and performing other important services, in disseminating a knowledge of the Gospel and the arts of civilized life. While the Committee rejoice in knowing that individuals are endeavoring to ascertain the path of duty in this respect, they would afford every facility in their power for coming to a correct decision: and by coming to a correct decision only, can such individuals most successfully promote the cause of Christ.

In the number of the Missionary Herald for January, 1823, the Committee expressed their views respecting the qualifications of candidates for missionary service very much at large. That article they would wish all persons, who contemplate offering themselves, to peruse, with prayer and careful self examination. Candidates should not be dissuaded, because the standard there is high, until they have consulted with their friends. It is desirable, also, that all who, as friends, are consulted by such persons, or who are requested to forward testimonials to the Committee, should carefully peruse the article.

Missionaries themselves, who have experience, acquired by a long residence among the heathen, have the best means of knowing what qualifications are requisite. The following paragraph on the subject, is taken from the correspondence of an assistant missionary among the Indians.

Experience has taught us, that ardent piety; a good education; a strong and cultivated mind; an amiable, sympathetic, and considerate disposition; a strong constitution, and a willingness to assist in all the domestic work; a mind that will rise above little things, that will not stop to learn the meaning of every look or gesture, or demand an explanation of every expression,—are qualifications that every missionary should possess, in order to be useful. I well know, dear sir, that we do not possess these qualifications; and knowing this, we are, therefore, the more anxious that all new laborers should possess them, that the old laborers may be improved and the missionary character raised.

ANNIVERSARIES OF AUXILIARIES.

NEW YORK.—The *Auxiliary of New York and Brooklyn* held its second anniversary on the 24th of December. The reports of the Treasurer and Secretary were read, and addresses were made by the Rev. Dr. De Witt, of the city of New York, Rev. Mr. Temple, recently from Malta, Robert Wilkinson, Esq., of Poughkeepsie, Rev. C. S. Stewart, late of the Sandwich Islands, and Rev. Dr. Alexander, of the Princeton Theological Seminary. During the year, the sum of \$7,427 94 has been received into the treasury. Besides this sum, the sum of \$4,999 68 has been contributed in the city and paid directly to the Agent of the Board; making the total receipts within the limits of the Auxiliary,

\$12,427 62; of which \$9,540 06 were towards the extra effort.—John R. Hurd, Esq. *Secretary*; W. W. Chester, Esq. *Treasurer*.

NEW JERSEY.—The *Auxiliary of Essex County* held its third anniversary at Newark, on the 13th of October. Reports were read by the *Secretary* and *Treasurer*, and addresses were delivered by the Rev. Dr. Carnahan, President of Nassau Hall, and Rev. Dr. M'Auley, of the City of New York, who were present as a Deputation from the Board, and by Mr. George B. Whiting, an agent.

The resolution which follows, was adopted by the meeting.

Resolved, That the members of the Auxiliary, and especially the ministers of the Gospel, be requested to use their utmost exertions to interest the hearts of the pious in the subject of prayer for the success of the missionary cause; especially, to secure their faithful attendance at the monthly concert for prayer. Rev. John M'Dowell, *Secretary*; Theodore Frelinghuysen, Esq., *Treasurer*.

The *Auxiliary of Morris County* held its 3d anniversary at Morristown, on the 10th of October. Reports were read by the *Secretary* and *Treasurer*, and addresses were delivered by the Corresponding *Secretary* of the Board, who was present as a Deputation, and by Mr. George B. Whiting, an agent.—Rev. Albert Barnes, *Secretary*.

CONNECTICUT.—The *Auxiliary in the Eastern District of Fairfield County* held its 4th annual meeting at Newtown, on the 2d of October. The Rev. Cyrus Yale, of New Hartford, Ct., and Rev. J. B. Waterbury, of Hatfield, Mass., were present as a Deputation from the Board. After the reading of the usual reports, addresses were made by the Deputation, and by Rev. Messrs. Bartlett and Robbins, members of the society.—Rev. Joshua Leavitt, *Secretary*; Dea. Stephen Hawley, Bridgeport, *Treasurer*.

The *Auxiliary of the City of New Haven* held its 4th anniversary on the 6th of October. Rev. Cyrus Yale, of New Hartford, was present as a Deputation from the Board. After the reading of the usual reports, the meeting was addressed by the Deputation, and by the Rev. Mr. Bacon, and Mr. John Mitchell, members of the society. Mr. John Mitchell, *Secretary*; Mr. C. J. Salter, *Treasurer*.

The *Auxiliary of Farmington and its Vicinity* held its 5th annual meeting at Farmington, first society, on the 28th of October. A sermon was delivered in the morning, by the Rev. D. L. Ogden; and in the afternoon, the reports of the *Secretary* and *Treasurer* were read, and the meeting was addressed by Mr. Charles Rockwell, and Doct. Zephaniah Swift, members of the society, and by the Rev. Mr. Temple, recently from Malta, and Mr. D. Perry, an agent of the Board, who were present as a Deputation. Horace Cowles, Esq. *Secretary*; Martin Cowles, Esq. *Treasurer*; both of Farmington.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Worcester co.* Charlton, Gent. Asso. Rev. John Wilder, Pres. Hon. Salem Towne, V. Pres. Charles M. Fay, Sec. John H. Mixer, Treas. 5 coll.—Lad. Asso. Mrs. M. W. F. Wilder, Pres. Mrs. Sally Towne, V. Pres. Miss B. B. Wilder, Sec. Mrs. Ruth Phillips, Treas. 6 coll. Formed 1898.

West Brookfield. Fem. Juv. Asso. Miss Catharine Woodman, Pres. Miss Sarah H. Merriam, V. Pres. Miss Dorothy S. Merriam, Treas. Miss Maria Howland, Sec. 6 coll.

Ware. W. Soc. Male Juv. Asso. Ebenezer Snell, Pres. Caleb F. Bowdoin, V. Pres. Porter Snow, Sec. and Treas. 4 coll.—Fem. Juv. Asso. Miss Lucy Snell, Pres. Miss Sarah Bowdoin, V. Pres. Miss Catharine Brown, Sec. Miss Mary C. Snow, Treas. 5 coll.

Donations.

From December 16th, to January 15th, inclusive.

I. AUXILIARY SOCIETIES.

Addison co. Vt.	E. Brewster, Tr.	2 70
Cornwall, Mon. con.		
Brookfield asso., Ms.	A. Newell, Tr.	
Brimfield, Gent. and la.		143 43
Brookfield, s. par., Gent. 16;		
la. 16,96;		32 26
West par., Gent. 44,25; la.		
62,57; (of which to constitute the Rev. BANCROFT FOWLER and the Rev. MICHAEL STONE, Hon. Members of the Board, 100,) juv. so. 6,67;		113 49
Charlton, Gent. 20; la. 12,46;		32 46
Enfield, Gent. 39,93; la. 31,70;		71 63
Greenwich, Gent. and la.		27 62
New Braintree, Gent. 67,34;		
la. 40,52; mon. con. 14,75;		122 61
North Brookfield, Gent. 98,04;		
la. 76,05; (of which to constitute the Rev. THOMAS SKELL, D. D., an Honorary Member of the Board, 50;) 174 09		
Oakham, Gent. 22; la. 30,28;		
juv. so. 10,04;		62 32
Spencer, Gent. 32,90; la. to constitute the Rev. LEVI PACKARD an Honorary Member of the Board, 50; mon. con. 11,16;		93 36
Sturbridge, Gent. 42,56; la. 42;		84 56
Ware, 1st so., Gent. 46,30; la. 25,49; male juv. so. 5,67; fem. juv. so. 7,06; mon. con. 18,15;		103 67
E. par., Gent. and la.		145 51
Western, Gent. 21,45; la. 36,13; mon. con. 2,40;		59 98
		1,266 39

Ded. expenses, 54 22—1,212 09

Central aux. so., N. J.	J. S. Green, Tr.	
Of sums prev. ackn. fr. this aux. so. \$50 were fr. la. of 1st chh., Trenton, to constitute the Rev. ELI F. COOLEY an Hon. Member of the Board.		
Charleston, S. C.	J. Tyler, Tr.	
C. O. NEAL, which constitutes him an Honorary Member of the Board, 100; asso. in Circular chh. 165;		985 00
Essex co., Ms.	J. Adams, Tr.	
Salem, Mon. con. in S. so. 9; do. in Tab. so. 10,12;		19 12
Fairfield co. West, Ct.	M. Marvin, Tr.	
Fairfield, Gent.		28 89
North Fairfield, Gent.		3 50
Ridgeway, Gent. and la.		15 37—47 70
Farmington & vic. Ct.	M. Cowles, Tr.	
The sum of \$103,38, ackn. in the M. Herald, for Jan. was fr. Gent. in Bristol, and \$9,03 fr. Gent. in Farmington, 3d so.		
Hillsboro' co. South, N. H.	E. Parker, Tr.	
New Ipswich, Of the sum ackn. in the M. Herald, for Feb. last, \$50 fr. la. asso. were to constitute the Rev. CHARLES WALKER an Honorary Member of the Board.		

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965 00

19 12

-47 78

Monroe co. N. Y. J. Bissell, Jr. Tr.	
Auburn, ELIZABETH HILLS, 100;	
HORACE HILLS, 100; which	
constitute them Honorary	
Members of the Board; J. S.	
Seymour, 20; towards extra	
effort,	290 00
Bergen, Assn.	40 00
Brighton, Mon. con.	47 75
Byron, Rev. L. B. Sullivan, 10;	
mon. con. and thanksgiving	
coll. 9,10;	19 10
Livonia, Mon. con. 92; sub.	
sch. teachers, 13,50; sub. sch.	
scholars, 13,50; mite so.	
39,50; (of which to consti-	
tute the Rev. JEREMIAH	
Stow an Honorary Member	
of the Board, 50;)	151 50
Ogden, Mon. con.	55 00
Parma and Greece, Mon. con.	7 00
Riga, Gent.	23 00
Rochester, H. Ely,	
towards ex. ef-	
fort,	1,250 00
Ded. amt. ackn.	
in Dec. last,	250 00
	1,000 00
J. Bissell, Jr. for	
meeting house	
at Tuscarora,	100 00
Mon. con. in 1st	
presby. church,	
101,31; do. in	
2d do. 92; do.	
in 3d do. 94,80;—	298 11—1,388 11
Scottsville, Mon. con.	8 13—1,930 50
New York city and Brooklyn,	
W. W. Chester, Tr. (of	
which for extra effort, 100;)	1,164 50
Onida co. N. Y. A. Thomas, Tr.	
Augusta, Mon. con. in 1st cong.	
chh.	33 58
Brookfield, Miss J. K. More,	13 00
Constantia, Constantius,	3 00
Harpersville, Mon. con.	5 00
Madison, Mon. con.	20 08
Martinsburgh, Fem. miss. so.	32
New Hartford, Assn. (of which	
to constitute the Rev. NOAH	
COE and AMMI DOUBLEDKEE,	
Honor. Members the Board,	
150; 167,49; mon. con. 8,28;	175 77
Paris Hill, Miss. asso. 20,75; a	
friend, 3; do. by Q. 3; Nancy	
A. Curtis, to purchase bibles	
for Indian chil. 1,25;	28 00
Utica, Gent. asso. (of which	
from Rev. J. F. Schermer-	
horn, for Barnard Freeman	
Schermerhorn at Mackinaw,	
12;)	181 85
Watertown, A friend, 4th	
pay. for Charlotte Bradley	
at Mackinaw,	12 00
West Hartwick, A friend,	50—473 10
Franken co. South, Ct. Z. Storrs, Tr.	
Ashford, 1st so. Gent. 17,40;	
la. 23,54;	41 00
Windsor co. Vt. H. F. Leavitt, Tr.	
Chester, Gent. 6,49; la. 14,18;	20 67
Hartford, Gent. 21,69; con-	
trib. 17,08;	38 77
Royalton, Gent. 31; la. 25;	56 00
Springfield, La.	16 90
Weathersfield, Gent. 26,14; la.	
30,58;	46 72
Windsor, La.	18 46
Woodstock, Gent. 25,33; la.	
32,40; mon. con. 14,75;	72 48—270 00
Worcester co. central, E. Flagg, Tr.	
Balance,	25 15
Helden, Gent. 95; la. 73,06;	
mon. con. 38,96;	207 02
Leicester, Gent. 50; la. 36,70;	86 70
Oxford, Gent. 27; la. 40;	67 00
Paxton, Gent. 17,75; la. 19,81;	
mon. con. 8;	45 56

Rutland, Gent. 55,48; la. 46,78;	
mon. con. 15,74;	118 00
Shrewsbury, Gent. 40; la.	
37,45; mon. con. 35,34; two	
gent. 28;	140 79
Sterling, Fem. miss. so.	22 12
West Boylston, Gent. 29,12; la.	
43,50; mon. con. 11,51;	84 13
Worcester, Gent. 50,78; la.	
72,33; mon. con. 80;	219 11
	1,008 58
Ded. expenses, 30; unc. note	
3; bal. to be remitted, 53;	86 00—922 58
Worcester co. North, Ms. A.	
Downe, Tr.	
N. W. W. Massachusetts,	9 00

Total from the above Auxiliary Societies, \$6,386 35

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, 1st. par. Ms. Fem. benev. so. 56;	
so. in 2d par. for ed. hea. chil. 12,24;	70 24
Albany, N. Y. Mon. con. in ref. Dutch and	
presb. chhs.	100 00
Almond and vic. N. Y. Fem. miss. so.	10 00
Amherst, s. par. Ms. La. char. so.	12 00
Andover, s. par. Ms. Indiv. for Andover	
Jewish school at Bombay, 61,25; Mrs. D.	
Poor, (of which for Sandw. Isl. miss. 5;)	
5,50;	66 75
Athens, Tyoga Point, Pa. Coll.	36 15
Augusta co. Va. Mrs. J. Tate,	5 00
Ballston, N. Y. Fem. hea. sch. so. for	
James Verner Henry in Ceylon, 17; for	
Joel Bradley at Mackinaw, 17;	34 00
Bath, N. par., Me. Mon. con.	22 05
Bedford, Ms. Mon. con.	28 75
Bethany, Pa. Mon. con.	8 00
Blue Hill, Me. Fem. asso.	12 00
Boston, Ms. A. Ward,	29 24
Boothbay, Me. Mon. con.	33 00
Bradford, W. par., Ms. Mon. con.	17 40
Bristol, R. I. Fem. miss. sew. so. for	
Mackinaw miss.	20 00
Brookline, Ms. Kingsbury so. for sch. at	
Hightower, 11,29; mon. con. for miss. to	
Japan, 6;	17 29
Brooklyn, N. Y. Z. Lewis, towards extra	
effort,	100 00
Brunswick, N. J. Prof. T. Strong,	10 00
Canton, Ct. Mrs. Everest,	5 00
Chambersburg, Pa. S. Patterson, 8th pay.	
for Ard Hoyt in Ceylon,	12 00
Charlestown, Ms. Fem. relig. char. so. in	
1st cong.	50 00
Chazy, N. Y. Mrs. A. Hubbell,	5 00
Coventry, N. Y. Mon. con. in 2d so. 9,35;	
thankgiv. coll. 3,25;	12 50
Cosackie, N. Y. Coll.	40 00
Deerfield, Ms. Clarissa W. Dickinson,	2 00
East Hampton, N. Y. Fem. miss. so.	15 00
Elmira, N. Y. Coll.	16 50
Fairfield, Ct. La. of 1st chh. and so. to	
constitute the Rev. JOHN HUSTON an	
Honorary Member of the Board, 50; chil.	
of sub. sch. 10;	60 00
Geneva, N. Y. Coll.	47 25
Greenville, Va. S. Pinley,	5 00
Griggstown, N. J. W. Elmendorf,	10 00
Hadley, Ms. Fem. mite so.	22 78
Hamilton, N. J. Mon. con.	20 30
Hamp. Chris. Depoe, Ms. Northampton,	
E. Parsons, av. of look. glass,	10 00
Jafray, N. H. Fem. so. for Henry Martyn	
in Ceylon,	29 42
Jamaica, N. Y. E. Wickes, to constitute	
the Rev. THOMAS S. WICKES of Green-	
bush, an Honorary Member of the Board,	50 00
Jefferson, N. Y. Rev. W. Salisbury, 3; Mrs.	
L. Salisbury, 2; Miss S. A. Salisbury, 1;	6 00
Kingsboro', N. Y. Gent. Assn.	9 00
Longmeadow, Ms. W. White, for ed. of	
best. youth at Bombay,	10 00
Louisville, O. Miss. so.	25 00
Lynchburg, Va. A fem. friend to Indians,	5 00
Lyons, N. Y. Mon. con. in presb. so.	15 00

<i>Madison, Ct.</i> Mon. con.	40 00
<i>Madison, O.</i> Fem. miss. so.	4 25
<i>Manassah, O.</i> Asso.	19 78
<i>Martinsburg, Va.</i> Miss. so. for <i>Mary Lang</i> ,	12 00
<i>Mayfield, N. Y.</i> Mon. con.	3 00
<i>Medford, Ms.</i> La. asso.	54 23
<i>Middleboro, Ms.</i> Indiv. in Rev. Mr. Shaw's so.	19 00
<i>Minot, Me.</i> Mon. con. 36; <i>W. Ladd</i> , 12;	48 00
<i>Montrose, Pa.</i> Coll.	18 00
<i>Nashua Village, N. H.</i> Mon. con.	24 28
<i>Neelytown, N. Y.</i> Mon. con.	5 00
<i>Newark, N. J.</i> Fem. mite so. for ed. hea. youth in India.	20 00
<i>Newburyport, Ms.</i> 1st fem. Jews so. for Pal. miss.	14 00
<i>New Fane, Vt.</i> A friend,	1 00
<i>New Hampshire, A</i> friend,	10 00
<i>New Haven, Ct.</i> C. J. F.	50 00
<i>New Jersey, A</i> fem. friend,	1 25
<i>New Lebanon, N. Y.</i> R. Woodworth, a revol. pensioner,	10 00
<i>New Marlboro, S. par. Ms.</i> C. box,	3 00
<i>New Providence, N. J.</i> Hea. youth so. for ed. in Asia,	12 00
<i>Newville, Pa.</i> Miss. so.	110 00
<i>New York City, Mrs. J. H. Taylor</i> , towards extra effort, 20; fem. asso. in Pearl st. chh. 3d pay. for <i>Anna Monteith</i> at Seneca, 30; a friend, 1; mon. con. in Spring st. chh. 7, 63;	58 62
<i>Oswego, N. Y.</i> Coll.	30 00
<i>Oxford, N. Y.</i> Mon. con.	27 00
<i>Pelham, N. H.</i> Rev. Dr. Church, for <i>Stephen Church</i> , in Ceylon, 12; mon. con. 18;	30 00
<i>Peterboro, N. Y.</i> GERRIT SMITH, which constitutes him an Honorary Member of the Board.	100 00
<i>Petersburg, Va.</i> Asso. towards extra effort, 210; dona. 33;	243 00
<i>Philadelphia, Pa.</i> ALEXANDER HENRY, which constitutes him an Honorary Member of the Board, 500; R. Ralston, 500; R. Allen, 500; Juv. miss. so. in Misses Guilds' sem. 2d pay. to purchase paper for the Sandw. Isl. 12;	1,512 00
<i>Plymouth, N. H.</i> Men. con.	6 50
<i>Prince Edward, Va.</i> So. of inquiry in Union Theol. sem. 4; Mrs. M. Venable, 5; Miss A. Wood, 1;	10 00
<i>Princeton, N. J.</i> A friend,	5 00
<i>Prospect, Me.</i> Mon. con.	12 00
<i>Reading, S. par. Ms.</i> Hea. sch. so.	12 07
<i>Rehoboth, Ms.</i> E. Bliss,	1 00
<i>Rhinebeck, N. Y.</i> Coll.	33 00
<i>Romney, Va.</i> Mon. con.	16 00
<i>Rosely, Ms.</i> Mon. con. in 1st. par.	9 30
<i>Salem, Ms.</i> 6th pay. for <i>Abel Lawrence</i> at Mayhew, 30; fem. so. for ed. hea. chil. 20;	50 00
<i>Savannah, Ga.</i> Indiv. towards extra effort, viz. J. Cumming, 100; B. BARNBOUGHS, which constitutes him an Honorary Member of the Board, 100; R. Campbell, 50; M. Cleland, 50; I. B. Herbert, 20; G. W. Coe, 20; A. Smith, Jr. 20; H. O. Wyer, 10; J. M. Wallace, 5; I. S. Bullock, 5; F. Deneler, 5; Eliza Mackay, 5; M. C. McQueen, 5; M. A. Cowper, 5; E. A. Mackay, 5; L. Petty, 1; ladies, 260; G. W. Coe, for T. W. Coe, in Ceylon,	666 00
<i>Skeldon, N. Y.</i> Mon. con. in 2d presb. chh.	100 00
<i>Sterburne, N. Y.</i> Thankg. coll.	4 00
<i>Simsbury, Ct.</i> Mon. con.	14 00
<i>Skaneateles, N. Y.</i> Mon. con. in presb. chh.	25 87
<i>South Berwick, Me.</i> Mon. con.	5 00
<i>South Hadley, Ms.</i> Mon. con.	10 00
<i>Springfield, Ms.</i> Miss H. Stebbins,	20 40
<i>Stillwater, N. Y.</i> Mon. con. in presb. chh.	10 00
<i>Stockholm, N. Y.</i> Agri. miss. so. 15; young gent. miss. so. 8;	10 00
<i>Troy, N. H.</i> Rev. E. Rich,	23 00
<i>Troy, N. Y.</i> Indiv. towards extra effort, viz. JOSEPH RUSSELL, 100; GURDON COXING, 100; JEREMIAH TRACY, 100; GEORGE VAIL, 100; I. P. CUSHMAN, 100; AMALUS ROBBINS, 100; which constitute them Honorary Members of the Board: Rev. N. S. S. Beman, 100; Rev. Mark Tucker, 100; P. S. Redfield, 50; S. Grant	12 00

and Co. 25; G. Grant, 25; C. Peirce, 25;	
J. Chichester, 25; S. W. Dana, 10; C. Lyman, 10; T. W. Blatchford, 10; D. Lane, 10; J. Rankin, 10; H. N. Lockwood, 10; P. Allen, 10; A. Mosier, 5; A. Nash, 5; B. Peirce, 5;	1,035 00
Gent. asso. 68,75; In. asso. 76,36;	145 01
Tyringham, Ms. S. P. Kingsley,	1 00
Vernon, O. Asso.	5 07
Walton, N. Y. Presb. chh. and cong.	12 00
Warren, Pa. Indiv.	2 00
Westfield, Ms. La. union so. for the Sandw. Isl. miss. 30; mon. con. for do. 42,14;	72 14
West Prospect, Me. Mon. con.	12 00
Wilkesbarre, Pa. Mon. con. 10,60; miss. so. 75c. coll. 20,56;	31 91
Wilmington, Ms. Two indiv.	1 30
Windsor, Ms. W. Ball, dec'd,	3 00
Winslow, Me. Mon. con.	15 00
Woodbury, N. J. Miss. so.	12 00
Worcester, 1st par. Ms. Fem. pray. so.	8 00
Whole amount of donations acknowledged in the preceding lists, \$12,391,96.	

III. LEGACIES.

Canton, Ct. Balance of the legacy of Dr. Solomon Everest, dec'd, (\$7,916 having been received previously,) by E. Ely,*	286 24
Pelham, N. H. Mrs. Esther Benson, dec'd, for mission college in Ceylon, by D. Gage, Exr.	10 00
Woodstock, Ct. Thankful Skinner, dec'd, (\$870 having been received previously,) by Fanny Skinner, Ex'r,	160 00

IV. DONATIONS IN CLOTHING, &c.

Amherst, N. H. Shoes, fr. a lady.	
Bristol, Vt. 10 yds. flannel, fr. Mrs. H. Parmelee.	
Brookline, Ms. Clothing and sundry articles fr. Kingsbury so. for school at Hightower,	16 50
Buttrants, N. Y. A box, fr. females of 1st presb. chh.	
Concord, N. H. Books, fr. Mrs. McFarland, for <i>Asa McFarland</i> in Ceylon.	
Dorchester, Ms. A box, fr. Neponset so.	
East Bridgewater, Ms. A bundle.	
Grafton, N. H. Clothing, fr. Mrs. A. Hoyt.	
Hamp. Chris. Dejos. Ms. A box, containing articles fr. Northampton and Wethersfield, for Sandw. Isl. mission.	
Harnard, Ms. A bundle, for Dwight.	
Livonia, N. Y. Clothing, fr. fem. mite so.	21 53
Martinsburg, N. Y. A box, fr. fem. miss. so.	30 00
Middlefield, N. Y. Two flannel blankets, fr. Mrs. J. Rice.	
Newton, W. par. Ms. A bundle, fr. fem. benev. so. A bundle, for Ann Homer, at Mayhew.	
North Guilford, Ct. A box, fr. indiv. for Union.	
Paris Hill, N. Y. A keg, for Sandw. Isl. miss.	
Richmond, Ms. A box, fr. gent. and la. asso.	61 25
Spencer, Ms. A box, fr. fem. char. so. for Dwight.	
Sullivan, N. H. A box, fr. fem. miss. so. and clothing fr. indiv.	
Thornton, N. H. A box,	11 61
West Durham, N. Y. A box.	

* The official settlement of the estate of the late Dr. Everest has been made, and the whole sum paid to the Board, from the residuary estate, agreeably to the will of the benevolent donor, is \$2,302,24. There has also been paid to the Connecticut Missionary Society, \$4,101,12; and to a Committee of the General Association of Connecticut, for the education of indigent, pious young men for the Gospel ministry, and for other religious purposes, \$4,101,12, making in all, \$16,404,48.

The Executor, Benjamin Ely, Esq., of Simsbury, Con., by his fidelity, care, judgment, and patient labor, greatly increased the legacy, and is entitled to the thanks of the legatees, and of all friends and promoters of benevolent institutions.